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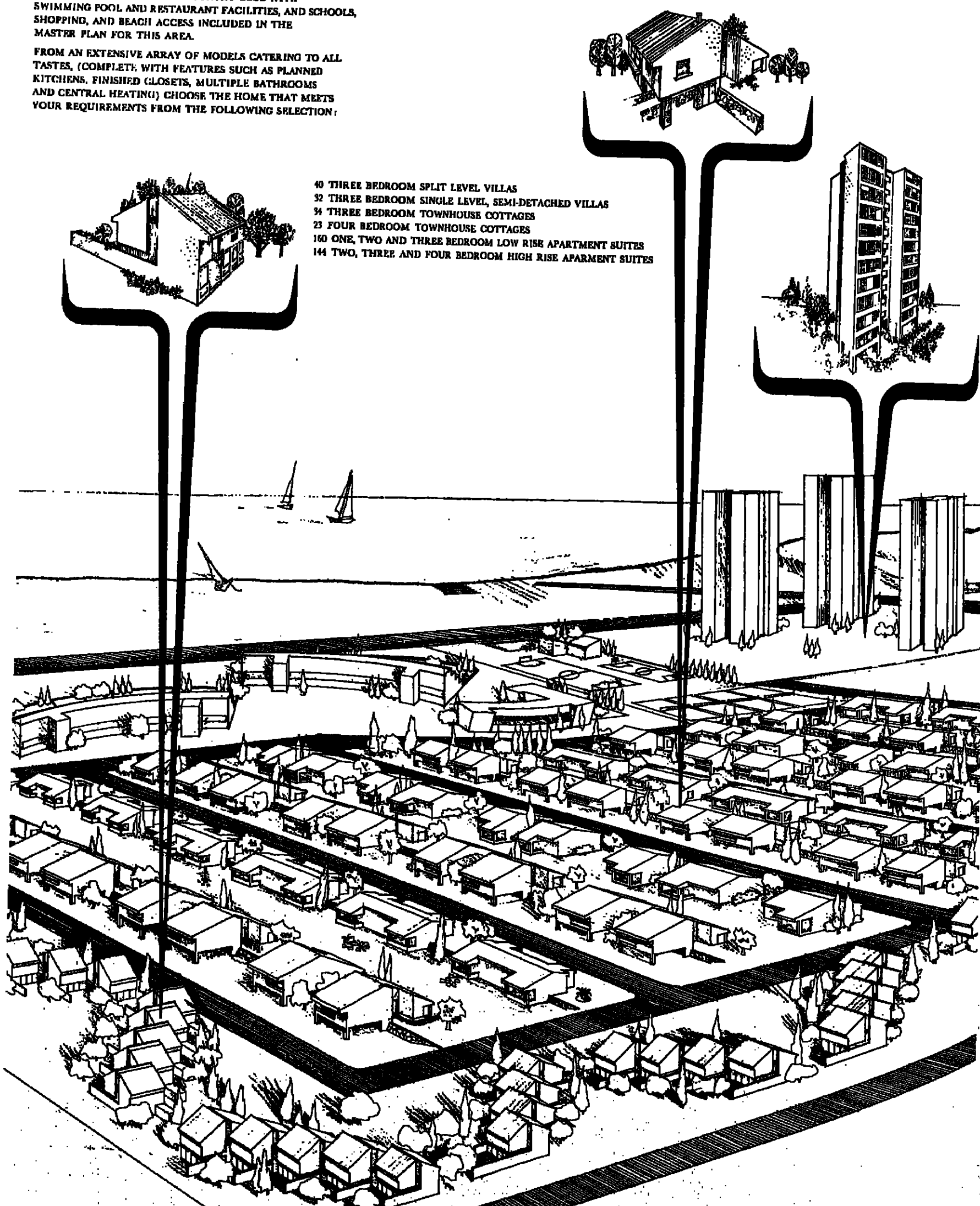
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A rare commentary in English on *Shirat Hayam* (The Song of the Crossing of the Red Sea) has been published by JUDAH GOLDIN, Professor of Classical Judaica at Yale University. (Song at the Sea. Yale University Press.

290 pp.). The work is especially noteworthy for its very sensitive translation, its careful scholarship and its lively approach, writes *Abraham Goldberg* of the Hebrew University of Jerusalem.

Illustration from the "Second Nuremberg Haggada," 14th century, Germany, from the Schocken Collection.

happy might lose them, we see in I Macabees, 11:38 and Josephus, Antiquities, xiii, 4:8.

For the general reader, the introduction may be the best part of the book, for this will tell them what perhaps they wish to know most. The introduction takes up almost a fourth of the book and consists of eight chapter-essays, some fairly technical but others dealing with what may best be called the "philosophical-literary" qualities of Rabbinic Midrash exegesis in general and that of the Song at the Sea in particular. In the first two chapters, Dr. Goldin deals with the character of the Mechilta and the place of the Song at the Sea as a separate "treatise." His success here is limited, for division into "treatises" is originally as much a part of the Sifra (the Midrash to Numbers-Deuteronomy) as it is of the Mechilta. He seems subconsciously to be arguing to justify his presentation of one part of the Mechilta as a complete entity in itself. The value of his work, however, needs no apology.

The third chapter shows how the Midrash commentary to the Biblical verses of the Song at the Sea evoked the very nature of that Song. Dr. Goldin's genius succeeds here in making us aware of how the commentary relates to the source, how the mood of the Song is so successfully evoked and how the quality of the source could become infectious.

There is a chapter on 'The Re- (continued on page 3)

very rarely does one come across a beautiful presentation in English of a classic Jewish text such as we find here in Judah Goldin's translation and commentary (with an informative and detailed introduction) the prime rabbinic commentary on the Song at the Sea—*Shirat Hayam*—(Song at the Sea—The Song of the Crossing of the Red Sea (Exodus 15).

The triumphal ode which Moses sang to the Children of Israel sang to God for delivering them from Egyptian bondage and Pharaoh pursuing hosts is one of the very high points in Biblical poetry of dynamic power, quick movement and fiery mood. At the same time it has high literary form in its balanced structure, something unusual for so inspired a poem.

It has permeated the Jewish consciousness in a profound way and forms part of the "Psalm of prayer services. Obviously, the Talmudic Sages also gave their attention to it. Their reactions are to be found in a great variety of rabbinic literary sources, but the classic expression of this is the great Midrash to the Book of Exodus known as the Mechilta.

Dr. Goldin's present work is a very sensitive translation of the part of the Mechilta dealing with the Song at the Sea. He has added an original commentary, which is the prime achievement of the work under review. The introduction will have a special appeal for all who are modern and who seek a new approach and a new feeling for literature.

The first ample commentary in English to this part of the Mechilta, but it is not the first translation. He was preceded in this by Jacob Z. Lauterbach, who translated the entire Mechilta in his critical edition of the Hebrew text published by the Jewish Publication Society in 1933. It is a good translation. But Dr. Goldin's translation has the undisputed advantage of incorporating many of the delicate nuances of meaning worked out in the commentary. It has the advantage, again, of coming after Lauterbach and using the advances in translation technique to make it "contemporary." Dr. Goldin, Professor of Classical Judaica at Yale University, has an unusual sensitivity for language and is one of the best, if not the best, English stylist among the relatively many in the field of Jewish studies who write in this language.

The commentary is noteworthy for its careful scholarship and, at the same time, lack of dry pedantry. It is a many-sided one as well, but especially noteworthy is its preoccupation with the special relevance of the Mechilta to the general background and the cultural milieu

of the time. The Talmudic Sages were no parochial ivory-tower pedants. Their words of wisdom reflect the history and the life-patterns of the broad Hellenistic world of their times, yet much of what they said then is still meaningful today. This then is still meaningful today. This is what Dr. Goldin tries to explain, for example, in his commentary to that part of the Song where the Rabbinic show how the punishment of Sisera, Sennacherib and the many other oppressors in history was essentially "measure for measure," like that meted out to Pharaoh. The verse "And in Thy mighty exaltation Thou overthrewest them that rise up against Thee" (Exodus 15:7) is not addressed only against Pharaoh. Dr. Goldin writes:

"We have here one of the central protests of the Rabbis against all manifestations of that hybrid, that sin of pride which is part of the imperial pretensions. The sin is not to acknowledge the human nature of oneself. Therefore, measure for measure—or perhaps we might almost say, more than measure for measure: the punishment is to become even less than human. And the Daniel verses are

superb in this context." The Daniel verses, of course, refer to Belshazzar being driven from human society and being made to dwell with the beasts of the field.

The Rabbinic Midrash tells us that the decision to pursue the Children of Israel was not a unanimous one among the Egyptians (shades of our own time!). Dr. Goldin comments:

"Our Midrash here describes the two different reactions in Egypt when the Exodus occurred: Pharaoh reacted one way (and presumably this was also true of his nobles); some of the Egyptians (and presumably this is the mass of the poor) reacted another way: they felt there was little to gain and much (their lives!) to lose. In the touch of realism there is doubtless a good deal of anachronism, the Rabbis reading back into the past the kind of popular sentiments one might have encountered in Hellenistic times, when plans for military campaigns were undertaken. That a king who did not keep his forces



SONG AT THE SEA

(continued from page 3)

avance of Nonlinear Exegesis" and one on "Haggadic Interpretation."

The longest chapter and the one which has the best writing is unfortunately not at all relevant to the book. It is entitled "Who Wrote the Song at the Sea: Speculation and Proposal." It has nothing to do with Rabbinic Midrash and enters the highly conjectural field of Biblical criticism. Its tone jars severely.

Modern Biblical criticism has come into its own finally as a scientific study on the basis of archaeology and philology. Men such as William Albright have contributed much to this. And it was Albright (as well as his best students) who assigned an early date for the Song at the Sea, claiming it to be substantially Mosad. Dr. Goldin, however, tries his own hand here and comes up with a Solomonic period date.

Now in this alone he has said nothing new, for others have offered this date. What is "new" is his assigning the authorship to a group of embittered priests removed from all influence and power and whose prime motivation is political protest. Now great poetry (and the Song at the Sea is of the greatest) cannot possibly be the work of latter-day sophistication which would use past history for the purposes of contemporary political struggle. At the very, very most we might get Dryden, but never Moses at the Red Sea!

It is a pity to close on this note. In the end, however, not this chapter, but the solid contributions in translation and commentary will prove the inspiration for more works of the same kind which our generation so sorely needs.

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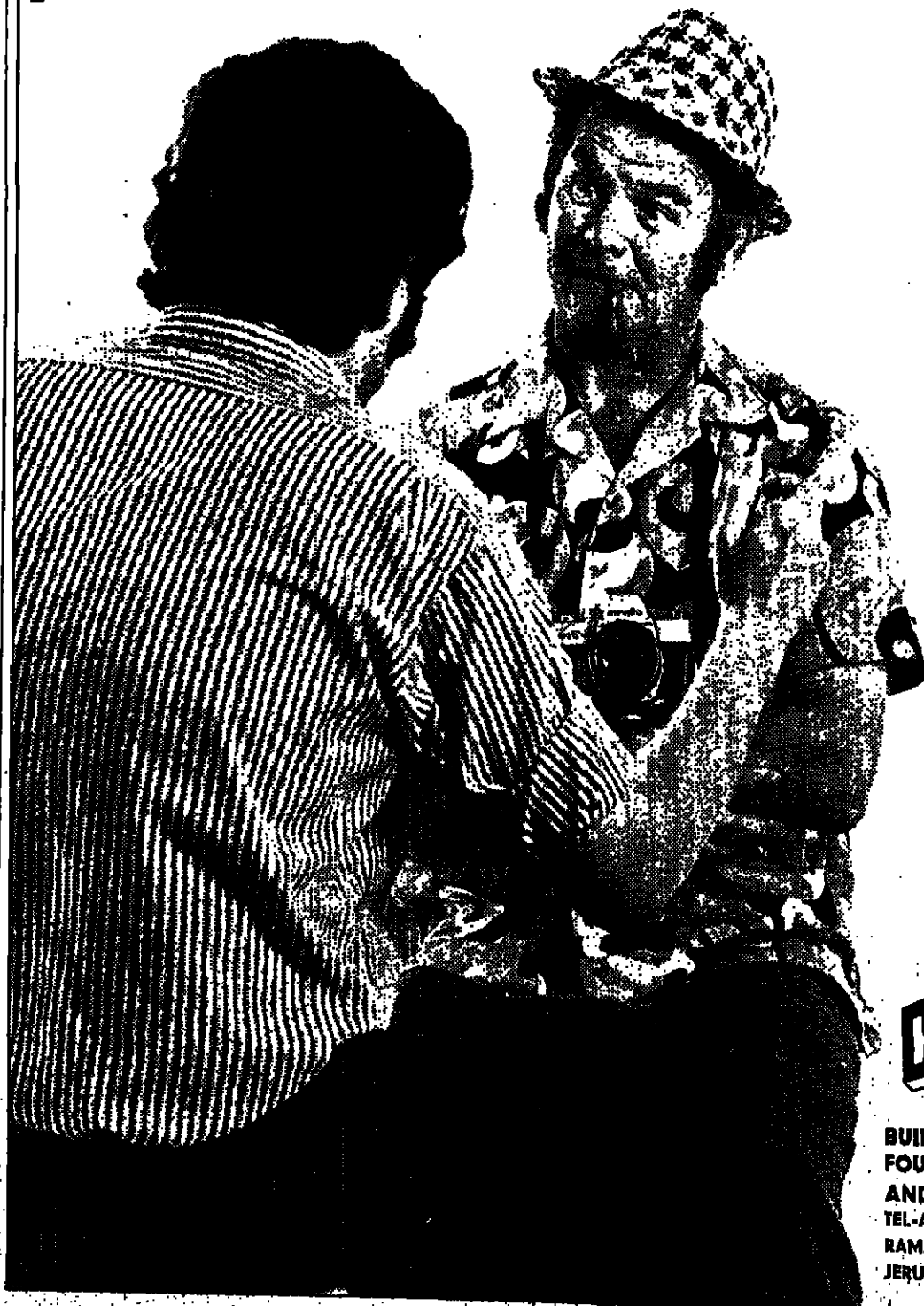
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PESSAH SPECIAL SUPPLEMENT

SEDER UNDER SIEGE — Dr. Ann Hyman describes a seder night that was certainly different from all other seder nights — in 1948, with Jerusalem under siege during the War of Independence — to Post reporter Sasha Sedan. Page 7.

THIS PLACE IS TAKEN — Russian immigrants have come to Nabariya to take the seder table place that Hachshava Bat-Haim has been saving for them. Page 9.

GETTING READY FOR PESSAH — David Landau's neighbourhood rabbi starts preparing for Pessah just after Purim, and is kept busy till the festival eve. Page 11.

TWO POEMS FOR PESSAH — Page 12.

DAYAN ON MASADA — Last week, the Defence Minister spoke at the 1,900th anniversary of the fall of Masada. Excerpts of Mr. Moshe Dayan's comments as reprinted on page 13.

REFLECTIONS ON THE NATIONAL MORALE — by Foreign Minister ABBA EBAN. Page 14.

PESSAH AND PILGRIMAGE — George Leonof interviews the Minister of Tourism, Mr. Moshe Kol. Page 15.

A GRAND PARK ON MOUNT CARMEL — Ya'acov Ardon's words of praise for the Mt. Carmel National Park are illustrated by Werner Braun's photos. Pages 18-21.

THE DANGERS OF DARGA — A group of young volunteers recently cut a precarious path through a wild wall, but the way is still not an easy one. Photos by Shalom Bar-Tal. Page 23.

NEW LIFE ON THE DEAD SEA — George Leonof surveys the lowest tourism centre in the world. Pages 27-28.

TEL AVIV'S HOTEL ROW — An impressive strip of plush hotels, comparable to that of Miami Beach or Las Vegas, is going up along the Tel Aviv waterfront. Maccabi Dean reports. Pages 31-32.

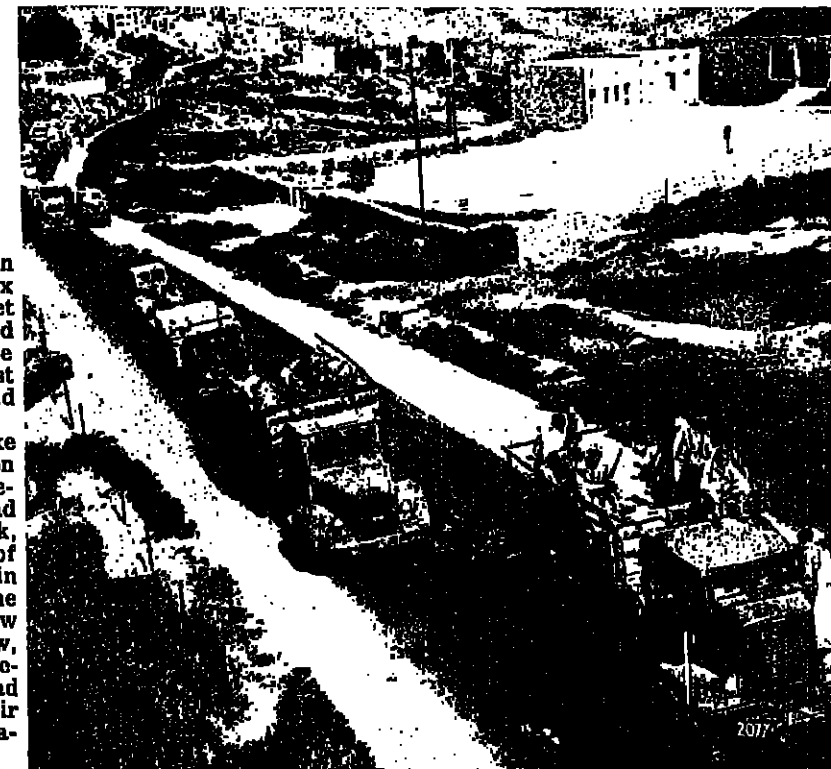
SCHEDULE OF PESSAH EVENTS — Page 36.

TORA AND FLORA — by L. Rabbinowitz. Page 38.

ON THE COVER — Pessah, together with Succot and Shavuot, is one of the three Festivals of Pilgrimage to Jerusalem, or *Shiva Yregel*. The 17th century engraving (from the *Encyclopaedia Judaica*) shows the Temple in Jerusalem, 1698.

PESSAH: 1948

Providing Jerusalem's 100,000 Jews with provisions for Pessah was a major problem during the siege of the city in 1948. DR. DOV JOSEPH, who was Governor of the city 25 years ago, tells Sasha Sedan how it was done.



One of the convoys which made it to Jerusalem in April of 1948.

PESSAH in 1948 began on April 23, and by then Jerusalem had been cut off from the rest of the country. But Dr. Dov Joseph, who had been in charge of the Jewish part of the city since the previous December, and later became its military governor, had known for some time that he would eventually have to face the challenge of keeping it alive under siege.

"We knew that the Arabs would attempt to bring about the surrender of Jerusalem by preventing any food from reaching the city. This they did by cutting off the only road passing through the territory leading to Tel Aviv. They hoped our supplies of food and water would quickly give out, because they intended to blow up the pipeline passing Latrun up to Jerusalem. In fact, they did so."

During February, March and the beginning of April, he recalls, there was irregular and difficult road contact with Tel Aviv, but it proved costly. The method of travel was by small convoys of 20 or 30 vehicles, moving under constant threat of fire. There were casualties — wounded and dead — but even this slender thread of contact was to be snapped, ironically just at the time of the Jewish feast of liberation. "After April 20, that's when our real siege began. After that, no living soul could get into the city."

A second ruling condition was the persistent shelling from the surrounding hills, which had begun after the U.N. resolution of November 29, 1947, calling for the partition of Palestine and the creation of two separate states, one Jewish, one Arab.

"The shelling," Dr. Joseph recalls, "affected everybody — because you never knew where the shells were going to fall. They would just drop indiscriminately. There may have been some plan to shoot so many to the north, so many to the south, etc., but you could never tell where the shells were going to fall. Any one going out was taking a chance."

Impeded by the shelling and the threatened loss of a supply line from Tel Aviv, Dr. Joseph and his aides attempted, the week before Pessah, to bring into Jerusalem three convoys of foodstuffs, each consisting of 300 trucks or more. The third, which arrived on April 20, was the last to reach the city for seven weeks. Dr. Joseph gives a vivid description of its journey through the Judean hills.

"The Arabs mined a couple of hundred metres of the road beyond Bab-el-Wad and had also rolled down boulders and rocks from the hillsides on this long stretch of road. It was absolutely impossible for us even to attempt to remove them, because Arabs held the hilltops all along the road. Any men trying to remove these boulders and rocks — it would have been a job of many days — would have been shot down."

"The convoy of April 20 was attacked, and the Haganah men accompanying the trucks got out of their vehicles and tried to rush up the hills and drive off the attackers. Their commander, Maccabi Mosseri, who was a fine, very courageous young man, led his men up the hill and

started it — instead of saying *Hag Sameach* ("Happy Festival") to wish each other *Hag shaket* ("Quiet festival")."

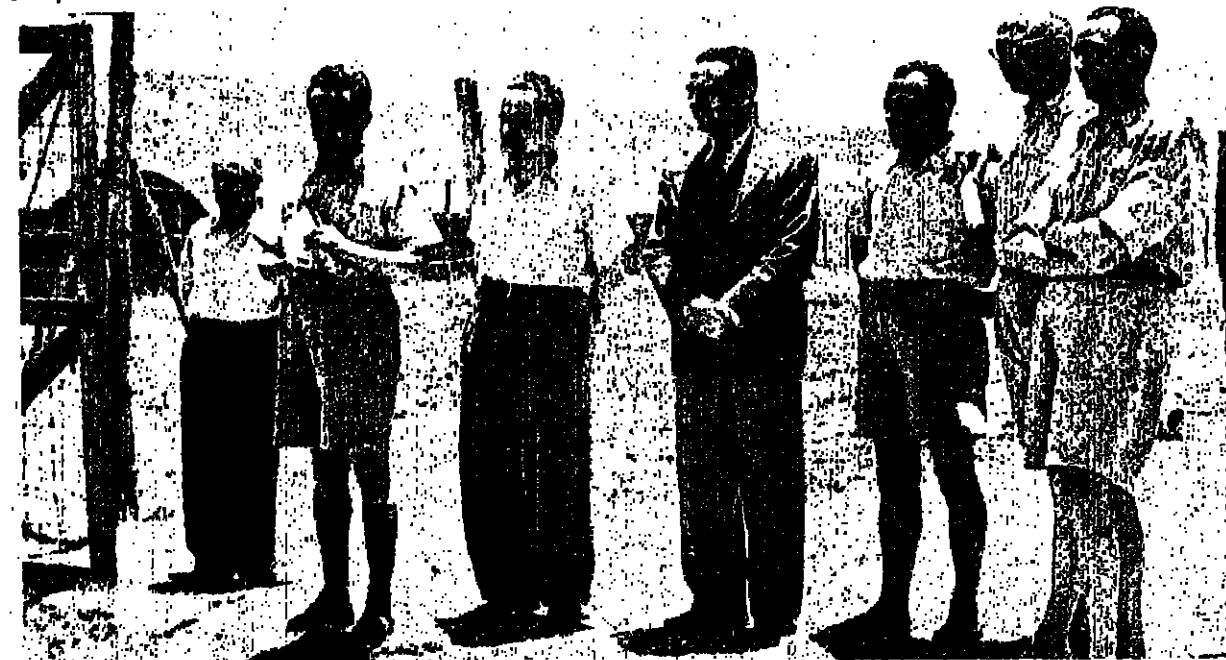
Actually, the first day of Pessah was, for a reason I cannot explain, a comparatively quiet day. In other words, there wasn't much shelling, not as much as usual. It was a pleasant day and though the atmosphere was one of gravity, because we didn't know when another convoy of food would be able to get through, still the holiday was celebrated in good spirits, although somewhat restrained ones.

This holiday treat may not compare with the boxes of fine chocolate, delicacies, fresh fruit and bottles of liquor which will change hands this Pessah, but it was one, Dr. Joseph says, which was received by Jerusalemites with a consciousness of their historical association with the children of Israel waiting in Egypt for their liberation.

Whether or not the besieged City of Jerusalem would be able to endure the siege after the festival was a question that Pessah and one Dr. Joseph did not allow himself to dwell on. "One had no time in those days to fiddle around with odd thoughts and hypothetical questions. It was a life and death struggle. It took all of one's waking time, every minute. There were always problems to consider and solutions to be sought, and one had no time for abstract thinking about one's feelings. One did one's job, and that was that."

"I felt that since they couldn't be with their families, the least I could do was to go and have the Seder with them. I spoke to them and tried to raise their spirits, to make them feel that they really had done a great deed for the nation by bringing the food we hoped would save the city from having to surrender."

These drivers were the ones whose convoy contained the precious foodstuffs for Pessah, —



Dr. Joseph at centre, with other leaders of the Yishuv detained by the British at Latrun in 1946: (l. to r.) David Ben-Gurion, Moshe Sharet, Yitzhak Gruenbaum, Joseph, David Adiri, David Hacohen and Haim Halperin.

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SEDER UNDER SIEGE



veteran Jerusalem
people describe a night
that was different from
all other nights — at
the Seder 25 years ago
during the siege of
Jerusalem — to
SASHA SEDAN.

Guests crept all the way bent double, fearful of the shelling. Another — "who should I know better" — asked for helpings of the chocolate cake. A third recorded the names of 40 people in the diary for the 1948 siege of Jerusalem. He called the meal "a feast."

Dr. Ann Hyman, chairman of Wizo in Jerusalem, but at that time doing research in parasitology at Haifa Hospital-Hebrew University Medical School, laughs at this story.

"I don't cook at all. But in times of stress, then I can make something."

The very idea of a real Seder in Jerusalem that year was a desperate one, since there was no rationing and hard-ship to ration. But, says Hyman, "we had celebrated Seder in a traditional way since we had been married, and we weren't going to miss either, no matter what."

When the siege began, Dr. Hyman says, "it was obvious that we were going to be difficult for the husband, who was a vice-president of Barclays Bank, and the Jewish Agency. He paid people in advance so they could stock up on whatever food could be found in the city."

In addition to food and water there was that of fuel. Electricity was cut off in the city. How did you heat your homes, milkless cup of tea? Hyman says, cut twigs and made a fire. More demanding was the Hymans' menu: gefilte fish, fried fish, vegetables and chocolate cake, was done on a primus stove with scarce and precious fuel.

But the emotions of the 100,000 Jewish inhabitants of the city were very strong that Pesach. Speaking for those present at his Seder table, Mr. Hyman says: "We had the conviction that what we were doing was at least as important as what the generation of Moses did — a feeling that if we gave in, God help the Jewish people."

Not all the guests were Jewish. One Christian was the late Roy Ellison, a Dublin-born British journalist who wrote "Columbo One" for this newspaper under the name of David Courtney. "He was sold on Zionism," Dr. Hyman says. The paper's founder, Gershon Agor, and his wife were there, and so was the late Harry Levine, the man who recorded the meal as "a banquet" in his diary, later published under the title "Embattled City." This journalist from South Africa, who later became a senior Israeli diplomat, had brought with him a haggada with an Afrikaans translation.

phoned a day before the holiday to say she had one carrot and one onion to contribute to the dinner. It was "like a gift from heaven."

Actually getting hold of the precious fresh vegetables was a bit complicated, for the friend lived inside one of the so-called "Bevin" zones, sections of the city fenced off by the military and so named after the British Foreign Secretary, Ernest Bevin. Dr. Hyman was not permitted to go in there, and the youngest of her three sons, four-year-old Benji, was sent to wait at the barbed wire fence some 100 metres from the Hyman home in Rehov Ben Matmon until the neighbour brought the onion and carrot for him to collect.

Guests for the Seder were asked to contribute one egg apiece and part of their ration of fish fillet, issued especially for Pesach.

"One family alone could hardly make a proper Seder," Dr. Hyman says; the fish contribution from each was about 100 grams, and this went toward making gefilte fish and the main course. There was no meat or poultry, unless you had saved up a tin for a special occasion. And then, Dr. Hyman says, guests asked to give one egg gave three. So there was some to go into the gefilte fish, some for the knedlach for the soup, and enough left over to make chocolate pudding for dessert.

Wine and matzot

There was plenty of wine, says Mr. Hyman, but not enough water and there were matzot. Fuel for the bakeries came from draining the oil from the heating systems of private homes. The way this was worked out and the orderly system of water distribution, Dr. Hyman notes, give the lie to the stereotype that Jews are supposed to be excitable: "The Jews of Jerusalem were calm."

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Mr. Hyman — who was also before long to represent Israel abroad — had a collection of Seder haggadot which included a number from kibbutzim, telling their story alongside that of the Jews going out of Egypt. Another guest had brought a haggada from all other nights."

The guests were seated and the Seder began. There were many children present, but the honour of asking the four questions went to Benji Hyman, who recited: "Why is this night different from all other nights?"

Water was one of the major problems for Jerusalem during the 1948 siege. Above, housewives line up with buckets and pans to receive their families' ration.

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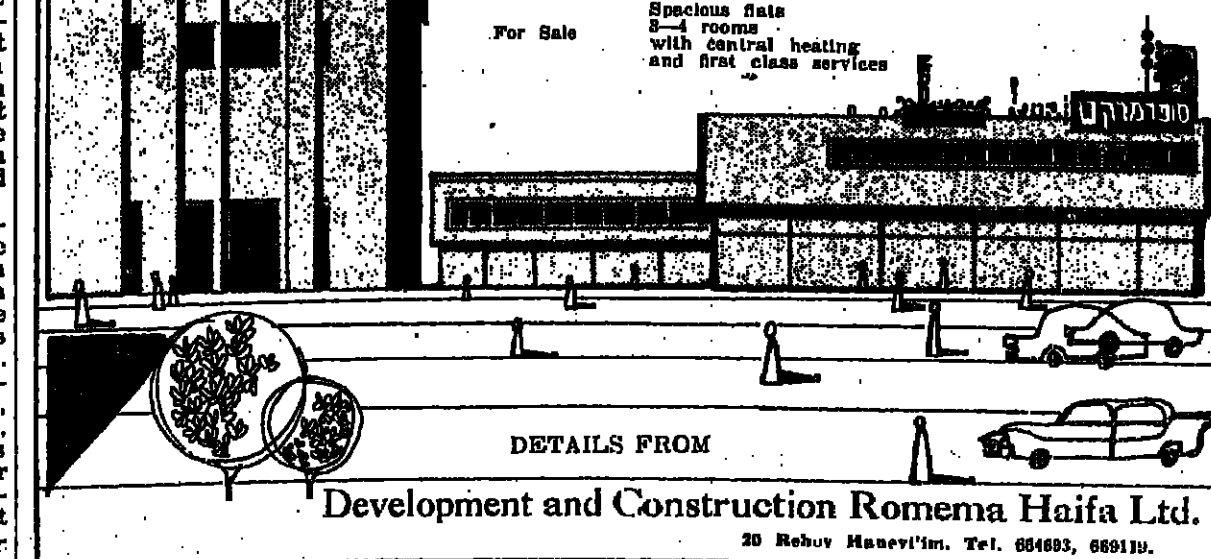
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Jerusalem Kohal families, neighbours in Jerusalem, hold a joint seder. Religious people, they would not be photographed on the first night of Passover. (Werner Braun)

This place is taken

The seat at the Seder table reserved for new immigrants will be filled at the Nahariya home of Hadassah Bat-Haim this year.

THE space that has been reserved at our Seder for newcomers will be occupied by a new Jew. A family, in fact, people crowding the place as empty for so long. They have been here just under a year. Max, in his forties, is an engineer. His precise, unadorned language is a pleasure to listen to. His wife, a teacher, is good enough for that matter their Hebrew, though not as good as his, is good enough to make us understand. Michael, their ten-year-old son, knows any other language. He speaks his grandfather, who was a leader in Klov. What languages he learned in high school he has forgotten. But the Yiddish he speaks is all coming back to him.

MEANWHILE, Michael had been reading the Haggada and explaining it to his parents. We had a multilingual argument about "fleshpots."

THINGS "went well for me," Max said. "The Party sent me to a training school. I rearranged my department in the factory. Output went up. They made me a manager. My wife trained with me and became section head. We were a good team. The children were born and did well in school."

Leo was an outstanding pupil. He knew, Anna's family. A new grandson. I had the library, some of the shops I had known from before. I sat in the park. I entertained little Michael here with the old stories — Peretz, Shalom Aleichem, till Max told me I should not. The boy was repeating them in kindergarten.

"Then Anna started to take up that old superstitious nonsense again. Lighting candles. Praying. She found the synagogue. We applied to get visas. Max had never seen it. Didn't know what it was. His mother told him about Pessah in the old days. How the Jews escaped from bondage. Silly stuff."

"But after Anna died I was very lonely. I even went to the synagogue myself to talk to her friends. Max and Tamara kept on asking questions. I didn't know the answers. I'd never been interested in religion and all those old wives' tales. So now and again they went to the synagogue too and asked one of the old men there. Not often. We had to be careful because of the boy."

"I was demoted," said the old man. "Back to the bench. Even exact news, you understand. I couldn't make contact with the workers. Anna and I had almost no friends. One day she said, 'Grisha, do you know that the only people who still talk to us are Jews?' It was true. And they were the only ones to say goodbye when I got my pension and went back to Klov to live with my son."

"How good it was to get back! What a homecoming! People I were in Tel Aviv. You were in

IT was "your war in 1947" that changed things. Suddenly the streets were full of dancing, grinning Jews. It was hard to get exact news, you understand. I first heard that Israel had been wiped out. We were a stricken, but we had expected it. You should have joined your Arab brothers in socializing the whole region."

"Then all at once it appeared you had not been annihilated... It seemed impossible. Such rumours we heard. The Egyptians were in Tel Aviv. You were in

"I still don't understand why they wanted to go back," said Michael. "Look at the pictures. It isn't even a beautiful country. 'Russia is beautiful,' said the old man, and wept."

Cairo. The Soviet press is responsible to the public. Newspapers print only facts duly checked by the Government. One should not believe unofficial sources. Secret radios!! If what they have to say is true, it does not need to be spread clandestinely. Still, even authorized statements are sometimes mistaken. The Party has never claimed to be infallible.

"There seemed to be more Jews about after that, but also there was a feeling of — isolation. Some newspaper articles brought up that Mendel Beilis rubbish again. Of course it was condemned. It was used to show how bigoted people were before the Revolution, but I think myself it should have been let lie."

"Then one day, Max told me he'd applied for visas for Israel. I thought he was mad. What would he do there in the desert. What of my pension? How could we survive in that fierce climate?"

"It took a long time," said Max. "First they said I could go at once. Then they took back the permit. We were not allowed to teach in case we infected the students. I got a few odd jobs. Anything from loading carts to helping fill in forms. We both had a few private pupils — at very reduced fees."

"I hated to leave the apartment, though," said Tamara. "We'd got it so nicely done and we'd been there so long. And we were separated, living with different relatives. Then they said I could go with Michael. But I wouldn't go without Max or Grandpa. Twice more they issued permits and took them back again. Then, from one day to the next, at 24 hours' notice, we were told to leave. What a terrible night that was! I couldn't find Max. He'd been out of town looking for work and came back after midnight. There was no time to pack. The train was at six in the morning. We took just what we could carry. Max lost his watch at the frontier. They took it away to examine it and we couldn't wait any longer to get it back. We only just made the train and we kept looking back. In case they recalled us again."

"I still don't understand why they wanted to go back," said Michael. "Look at the pictures. It isn't even a beautiful country. 'Russia is beautiful,' said the old man, and wept."

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celebrate Israel's 25th Anniversary,
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A neighbourhood rabbi has many duties in the period before Pessah, reports DAVID LANDAU

Sooner is Purim over, than our local rabbi begins preparing the district for Pessah. In accordance with the precept: "Thirty days before the festival one should turn oneself with the laws of festival."

One of the most important laws concerning Pessah is that in the Mishna: "Even the poorest man in Israel, dependent on the public soup kitchen, must not go without the cups of wine..." — and all other requisites of the Seder.

Our rabbi, a venerable, white-haired man (who doesn't want his name in the newspapers) runs a *ma'at hitin* (literally — not money) fund for poor people in our neighbourhood for which he calls at the homes of water-do-do parishioners to collect funds for the less well-off. He has to return to his house twice or three times to coax out a suitable donation. On the other hand, people have long ago cut their ties with traditional religious practices. A yearly point of calling the rabbi with their offerings, *Ma'at hitin* is in my mind one contributor told the rabbi last week. "My father was a housewife each year, and she in his footsteps." The rabbi attests, has not been to shul for years — not on Yom Kippur.

Each year our rabbi's *ma'at hitin* fund almost topped IL4,000, which he distributed among some 100 families, both Ashkenazi and Sephardi. The money, the rabbi comes almost solely from the Sephardi community. Nominal rabbi is the Ashkenazi of the neighbourhood, but of late years we have had no Ashkenazi rabbi, and he shepherds the flock.

The rabbi is assisted in his duties by several *gabbaim* (assistants) from the area's synagogues. After each year's campaign, which is done by an elected member of the congregation. Copies of the balance sheet are posted up in all the neighbourhood synagogues before the year's Pessah — "to encourage people to give more," the rabbi explains.

Boxes of food
In some cases, the rabbi is asked to distribute the festival food in kind rather than in money. For this he seeks the aid of the local grocery store. "She is a *tzadik* (righteous woman)," he explains. "She knows what they need." The poor people are too embarrassed to buy their festival food directly with wine, fish and meat.

Which is a headache for religious families — and consequently for their rabbis — throughout the year, becomes a nightmare at Pessah. Everything else is locked away and religiously cleaned and then used in boiling water if they are to be used on the festival.

In the old days, the rabbi would be called in this way — and problems would arise, town rabbinical court and religious council, which sell all the town's *hametz* to a gentile. An Arab resident of Abu Ghosh has



GETTING READY FOR PESSEH

discolouring which could be ignored? Was this handle soldered on and therefore able to be "kashered" together with the knife blade — or merely screwed on, allowing *hametz* to stick in the joint? *Sh'alot* (questions) of this kind by their scores were always directed at rabbis before Pessah.

Now, however, the affluent society has provided some relief. Many people can afford to buy pots and pans and cutlery especially for Pessah. The rabbi is no longer inundated by *sh'alot*. There is just a steady stream of them — throughout the day — and long into the night, for most of them, nowadays, are submitted by telephone. No longer does the housewife have to haul the iron cauldron to the rabbi's house to ask him if it can be "kashered"; she merely telephones and describes it to him, or the non-stick frying pan, or the Kenwood mixer, the innards of the deep freezer, the electric tin-opener, and so on.

Institution's kashrut

Kashrut in the home is primarily the responsibility of the family itself, and only indirectly of the rabbi, but for the seven public institutions in our neighbourhood, the rabbi has direct responsibility. There are three old-age homes, a geriatric hospital, a maternity hospital, a centre for overseas students and a crippled children's home. The rabbi must supervise the "kashering" of utensils at each of these places, and the cleaning of the kitchens and dining-rooms for Pessah. Most have their own *meshgiah* (religious supervisor), but ultimately the responsibility is the rabbi's. He must also sell the *hametz* (leavened food) of each of these institutions. (*Hametz* which is not destroyed before Pessah must be sold to a gentile for the duration of the festival.)

The rabbi tours all the grocery shops in the neighbourhood, ensuring that their Pessah wares are separate from their *hametz*, which he sells for them. The pharmacy, too, sells its *hametz* to the rabbi, except for medications essential for prescriptions. Everything else is locked away for the duration of the festival.

Every neighbourhood rabbi is invested with a power of attorney by each of his congregants and by the shops in the neighbourhood to sell their *hametz*. The rabbi transmits this power to the town rabbinical court and religious council, which sell all the town's *hametz* to a gentile. An Arab resident of Abu Ghosh has

been "buying" Jerusalem's *hametz* for many years now, but he gives this back on Nissan 22 when he fails to pay the exorbitant price required from him to complete the purchase.

As Pessah approaches, the rabbi puts the finishing touches to his *derasha* (sermon) for Shabbat Hagadol — the Sabbath preceding the festival. Shabbat

Hagadol and Shabbat Shuva (the Sabbath before Yom Kippur) are traditionally the twice-yearly occasions when rabbis come into their own — showing their worth as talmudists and aggadists in long and intricately woven sermons which the entire congregation comes out to hear. Since our neighbourhood has several synagogues, but only one rabbi,

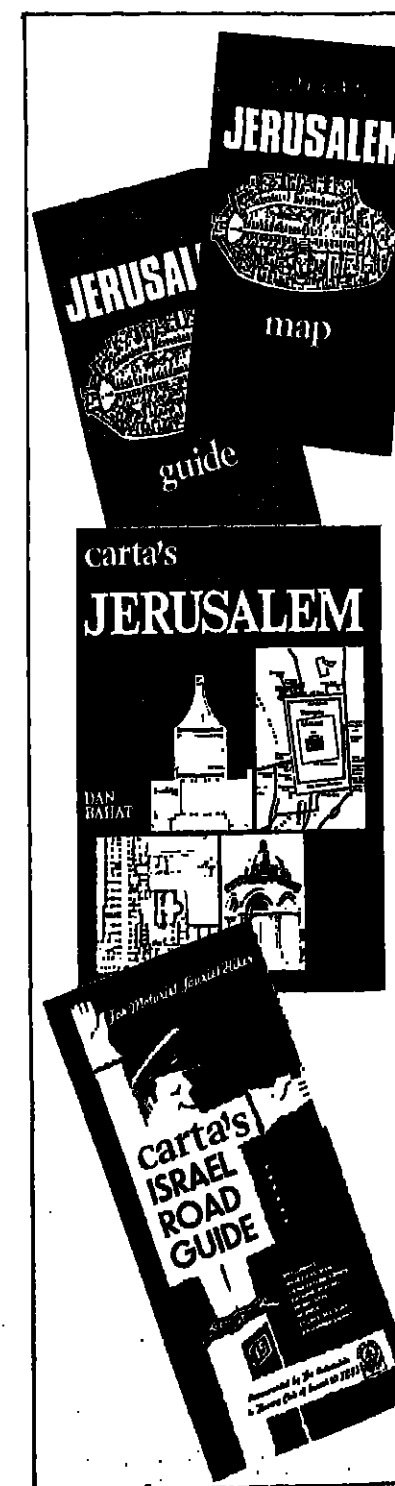
Photo: Baking by hand matzot in Mea Shearim. The grain for this matza shmura (watched matza) is carefully supervised from the time of harvest to the actual baking. (David Rubinger)

our rabbi gives two sermons, one on Shabbat Hagadol at the Gates of Heaven synagogue, and one on the Shabbat during Pessah at another in the area. Of course he can hardly deliver the same sermon twice, if only because many people come to hear him both times, and thus must prepare two of them. In fact, he prepares three, because he has made a custom of going to one of the old-age homes during the festival to give a *derasha* there for the residents, some of whom were no mean scholars in their younger days and who, in their old age, still delight in a rounded and polished *pitul*.

In the old days there were always lonely guests for the Seder at the rabbi's home, and at the homes of his congregants. But now, he says, he can rarely find enough guests to exhaust the hospitality of would-be hosts.

For the rabbi, the climax of Pessah comes on the seventh night when men and boys from all the synagogues in the neighbourhood crowd into his home to read together the Song of the Sea. (The crossing of the Red Sea took place on the seventh day of Pessah, according to the Bible account.) There is singing and dancing and the rabbi tells parables and stories from the Midrash.

Hag Sameah!



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TWO POEMS FOR PESSAH

NO DARKNESS

By DAVID ROKEAH

I
The hand said summer. The hand whispered summer
into the gale-swept night.
Noah's ark drifted without a captain.
God played games with my black cats

II
And I travelled. From town to town
and in each town the time of that town
interlocked with my time.
My poems with me
and eyes judging my poems

III
Colours colours of all my country's
mountains — I draw in black
the layers of their maturing.
My grandfather
saw in spirit what my eyes see

IV
And already no line
between sea and dry land and all the poems of Rachel
float on over billowing Kinneret
like floats from an excursion boat.
Midnight already — my midnight flooded
by the angry craving of the sea

V
Lightning that fled from caves
in my poem. The thunder's path links
mountains of Ephraim with mountains of Judah. My eyes
watch for rocks rolling down
the steep steep slope

VI
When they call my name
with a Slav accent
it's as though my mother were calling me
to the Sabbath meal. The mountains
burn in Jerusalem and
on the train that runs to the lowland
days of youth find their way into my poem

VII
This knowing a foreign body
that is not foreign at all. Duologue
that tautens the soul
clamps body to
body. A river that sweeps
rigid rocks to the sea, moon splinters in its black ear

VIII
My silence is no excuse.
These days I split stones
and hear the outcry of their crumbling
among feverish strokes of rain

IX
Green green green the half-boulder
in my courtyard. Around it pigeons coo.
The rains erode it. The cats
creep up to it as to an amulet
that wards off poisoners. A silver
of rock from Timna in my courtyard

X
A story chasing a story like a north wind
with a wind from the west in town. A gale-swept night
when lights went out all over the country
and in my poems no darkness

My Passover

By Chaim Lewis

Each year my Haggadah keeps
faith, pricks up its ears
as though I were bearded
commentary to its riddling
Hebrew face. Beaming at me
with wine-glad eyes, it bids
me spell out destiny in
sportive blocks of Hebrew
letter and lay up plagues
in multiples of ten
teased out of retributive texts
to play on every Pharaoh's head.
Each year Time is my repast
as though my Haggadah
were menu to History's
festive course, toasting
sorrow with redemptive
wine, rooting tears in
bitter herbs, nourishing
my exodus on unleavened
bread. For once I am host
and God's my guest
and life, no bond to death,
our celebration. There is
no lack here, only abundance
and all my pain a legend's
dole for a Passover telling.

From "Shadow in the Sun," reviewed last Friday

MASADA: The ongoing struggle



Speech delivered by Defence
Minister MOSHE DAYAN at
an assembly atop Masada last
Wednesday evening, marking
the 1,900th anniversary of the
fall of the Judean Wilderness
stronghold on a height
overlooking the Dead Sea.

have made it possible to bring about in our
nation, our land, our status and our future. Or will
we prove ourselves not up to the task?

Certainly we will face serious problems and
many difficulties — yet when have we had the
opportunity to settle the Golan? Build airfields
in Sinai? Entrench ourselves in the Tiran Straits
and expand Jerusalem eastward, northward and
southward?

Not only we three million Jews living here, but
the entire Jewish People are prepared to shoulder
the task with us. To increase aliyah to Israel and
help with money.

Year	Allyah	Before the Six Day War
1966	18,010	(\$25m.)
1972	55,358	(\$60m.)

Allyah Minister Nathan Peled's allyah fore-
cast for the next five years is 60,000 a year.

And we must know the world we are living in.
We dare not — not even here and today — fall
into a "Masada complex." But we must face the
truth. Let me refresh your memory — not in the
wake of the Masada raid of 1,900 years ago but
following the Beirut raid which the Israel De-
fence Forces executed the night before last —
about the sort of world we live in.

"Black September" is not the greatest danger
we face, but it is typical of the free-wheeling
violence prevailing in the world, and of the re-
action of the civilized world, a world ordered on
morality and law.

Black September Actions	Total — 105
1 — Against Israel —	68
2 — Against Jewish targets	—
abroad (Marka & Spencer) —	6
3 — Against "imperialism" —	17
4 — Against Jordanians	—
(Extermination of Wasel Tal) —	14

Victims — 518 killed; 102 wounded
Black September — 18: 13 killed; 5 wounded

In those actions — before the Cyprus and Rome
actions — 80 Black September people were cap-
tured, of whom 80 have since been freed. Of the
remaining 10, eight are still being held in Israel
and two in Paraguay!

Not only in confrontations with death, but also
in the trials of life, let our generation not drop
the torch of Elazar ben Yair, the torch of those
who do not surrender.

Let us establish a new State of Israel broader
and stronger than the one we ended up with as
a result of the battles of the 1948 War of Libera-
tion. Let us muster our courage and might so that
we shall be strong enough and have the spirit to
do so.

May we be strong against our enemies and
courageous on our own behalf.

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מקדון מן האל

Informal portrait of Mr. Eban, by Australian photographer John Walker. The photo will be included in Mr. Walker's exhibition of Irish and Israeli photographs at Dublin's Museum of Modern Art later this year.

The Jewish character of the State of Israel demands maximal consideration of the interests of others, writes Foreign Minister ABBA EBAN. This article is based on an address given by Mr. Eban to the Board of Governors of the Hebrew University.

AFTER twenty-five years Israel can look back on many achievements which go beyond the logic of its size. There is the four-fold increase of its Jewish population, a rate unparalleled in the growth of states. There are the gates open to victims of the European holocaust; to hundreds of thousands who came from Moslem lands; and now from a Soviet Jewish community which, only a few years ago, seemed hermetically cut off from all contact or escape.

There is a military might which the head of a neighbouring state has described as having a more intensive power than any other small state in history. There is a staggering growth of the national product and the export trade. There is Israel's high place in modern technology and science. And there is a six-fold expansion in the educational system, the reanimation of an old culture, and an intense transformation of the rural and urban landscape.

In all of this Israel reveals a compact energy, beyond explanation in terms of its geography or demographic structure. When you say that Israel's sovereign territory is 25,000 square kilometres in area and has less than three million citizens you have said nothing relevant about Israel at all. In none of its primary dimensions do these figures reflect the extent of its achievement or ambition.

The years since 1967 have not been productive in terms of our final goal of peace; but nor have they been sterile. They have had a corrosive effect on traditional illusions. More and more Arabs now understand the futility of the military option. And to judge from President Sadat's recent discourse, some Arab leaders are falling into lucid despair about the possibility of getting somebody from outside to solve the Israeli-Arab conflict.

Slow process

The process of coming to terms with reality is slow. Our business is to promote and cultivate it. We should not be so impatient as to pluck the fruit before it is ripe. But neither should it be allowed to become over-ripe so that it falls uselessly to the ground. Time, and the balanced use of it, are essential qualities in statecraft.

Nearly six years after the 1967 war we are firmly implanted in the region and in the international community, with relations with the United States at a high peak; with a good prospect that our links with the European Community will find a serious contractual expression before the end of 1973; and with a cautious feeling that we have, in some measure, withstood the assault which had begun to threaten Israel's place in Africa.

But here comes the paradox. The objective reality of Israel is success. But the subjective reaction is full of doubt and disquiet. There is an extraordinary chasm between the national performance and the national morale.

WE should try to understand the difference between our objective reality and our subjective reaction to it. The truth is that Israeli society is more complex, diverse and sophisticated than before. The intimate family atmosphere has been transformed by urbanism and economic diversity. Israel is now open to the winds of change from outside. The impact of the years is breaking up the old patterns of thought and custom. Our young citizens have been raised in an atmosphere of sovereignty, and the heartrending nostalgia of Zionism does not always speak to their minds and hearts. They are impatient with the old ideological sanctities. Their way of thinking is concrete and pragmatic. They have no disposition for abstract ideas or formal social doctrines. The utopian vision of Israel as a "light of the nations" seems pretentious and burdensome to young people who have already endured too many burdens and too many sacrifices. And the new immigrants are making their legitimate and irresistible claim to their political inheritance. All our parties and organizations must learn to live with more pluralism and dissent and with less docility than before.

A common word in the Israeli dialogue today is the word "gap". There is a gap between religious orthodoxy and modern secularism; a gap between the new affluence and the pockets of poverty; a gap between the cultural experiences of European Jewry and the older traditions of Jews from Oriental lands; a gap between the generations. There is even a gap of alienation between the confident, deeply rooted Israeli and the more sophisticated but less secure diaspora Jew.

There is also some ambivalence about our place in the world. Many in Israel keep on saying that our image does not really matter. Yet, when a foreign television programme presents many Israelis with an unfavourable picture of themselves, the programme is analysed for several days with the

meticulous, detailed exegesis usually reserved for Biblical texts and classical poetry. The transition is made too sharply — from excessive indifference to excessive sensitivity.

BUT the main complexity of the Israeli condition lies in the new framework of relationships that has arisen since the 1967 war. There cannot be a full solution without the conclusion of peace. I refer to the million non-Israeli Arabs who live within our responsibility, as a result of the dramatic defence of our life and vital interests six years ago.

The new proximity of Israelis and a million Arabs is both an opportunity and a predicament. There is an opportunity — and it has been well seized — to replace the old separation by contact, commerce, human exchange and multitudes of links between two peoples, across the river and the open cease-fire lines.

Before peace

But there is also a predicament. The predicament is that until the conclusion of peace there cannot be a full or even maximal recognition of national rights. In the whole area of Eretz Israel west of the Jordan Israelis have a monopoly of administrative power. And, with the exception of 400,000 Arab citizens, there is a Jewish monopoly of citizenship and voting rights.

So long as we understand this to be a provisional situation, arising from the tragic paradox of war and the absence of peace, it need not constitute a moral difficulty; nor does it raise insurmountable practical problems even if it endures for some years. The danger would arise if we were to project an exotic model of an Israel unlike any Israel that we have known before, and if such a blueprint were to be sketched as Israel's permanent future. I refer to the idea of a permanent Israel with a million Arab non-citizens. There is an attitude which would defend the general coherence and

continuity of Jewish populated areas, while consciously disrupting the coherence and continuity of the populated Arab areas to our east. There are proposals — which the Government rejected last week — to create physical wedges instead of being content to build human and emotional bridges and buttress our security.

There is a tendency to question the inherent logic of the partition idea, on the basis of which Israel's statehood, sovereignty, military independence, free immigration, democratic structure and Jewish voice all became possible. There is a tendency to argue that because self-determination is not possible for all the Palestine Arabs — and it is not — we should not even look for ways of making self-determination possible for as large a part of them as we can, within the over-riding condition of our security. There is a tendency to equate undoubted historic rights with dogmatic and exclusive territorial concepts — something that classical Zionism never did before.

I am convinced that the central body of Israeli society is balanced, humane, empirical, self-critical, visionary. There is also a unique Israeli talent for uniting ideas with action and translating freedom into creative growth.

But Israeli society has two disquieting outer margins, which we must be determined to reduce; on the one hand — a defeatist, apologetic attitude to Jewish national identity that finds tormented expression in a few student groups. This is sometimes linked to an unproven Israeli version of the pop culture and the drug culture which are rebellions not only against religious values, but also against scientific rationality. On the other hand, there is a broader and more dangerous zone of strident self-assertion to which I referred at Haifa University last month.

Israel's moral, social, and political future depends on whether we can hold the central ground, avoiding both the defeatist idea of restoring our previous vulner-

ability, and the heavy-handed balance which rejects all compromise.

IT is here that our political leadership and our intellectual community must make common cause. The function of the intellectual is to remind us of that which is distinctive in our Israel, human and also of that which is unique in our human vocation. The intellectual is neither a permanent supporter of the "Establishment," nor an unrelenting hostility to it. His duty is the distribution of ideas. For ideas are the means by which a rational society comes to terms with a changing environment. It is urgent to close the gap between ideas and action, between those who think and those who act. Ideas must permeate public life. But if this is to occur, the intellectual community must come to its detachment. It should no longer be satisfied with the role of a Greek chorus expressing muted consternation about events which it makes no real attempt to influence or control.

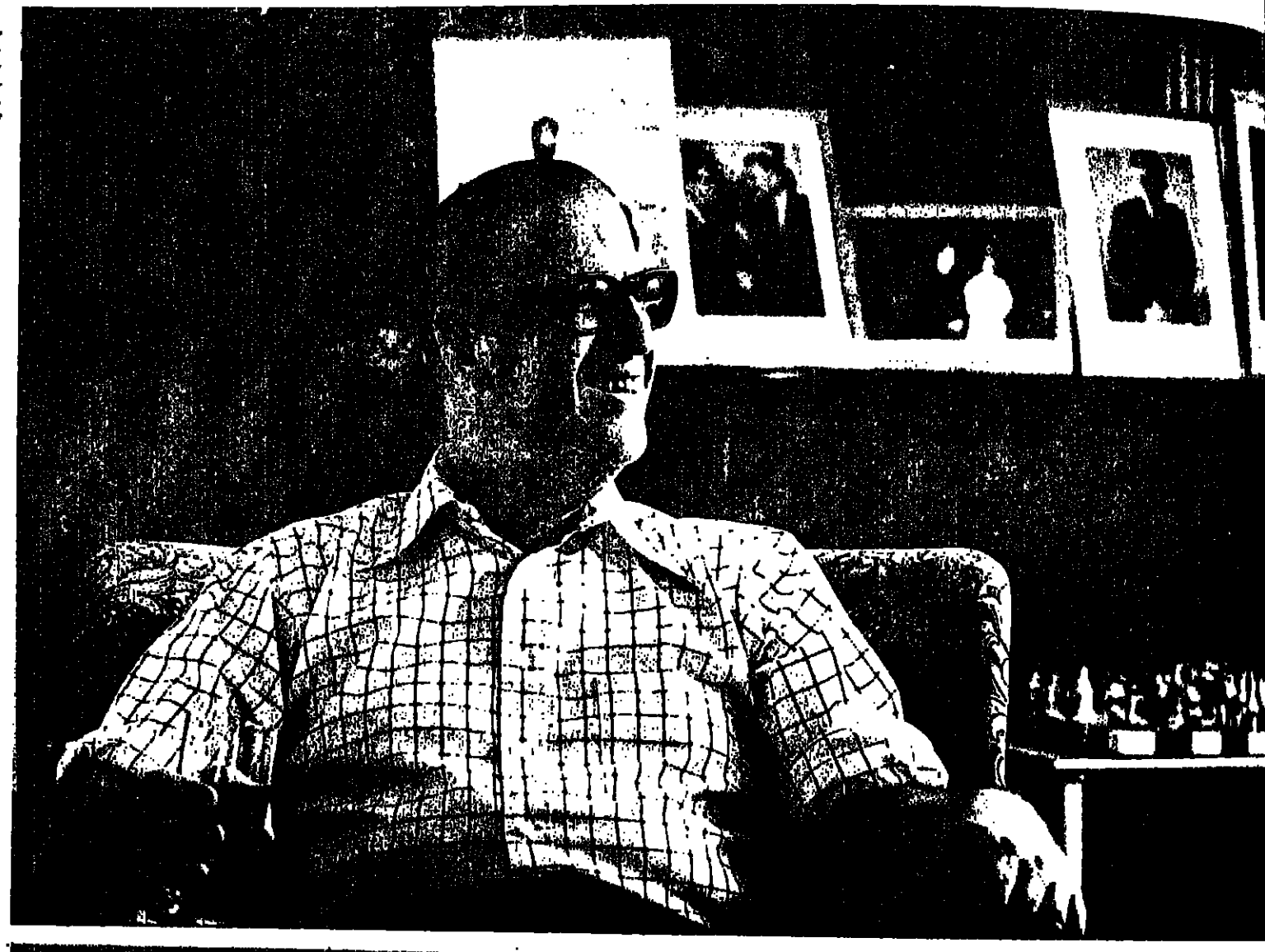
Democracy living

Our democratic structure needs constant injections of rationality. Rhetorical violence can destroy truth, but cannot replace it. Even for five minutes, a representative in the Knesset is a week making his voice heard, then making those five minutes, fundamentally, the authors of diminished and the authors of diminution have no right to be taken seriously as defenders of principle.

When a newspaper can command abstention from commercial land-peddling in an area under military administration with the publication of Hitler's racial legislation, the public dialogue reaches a usual level of degradation. The same is true when the application to Israel of voting mechanisms practised in every democracy is

(Continued on page 15)

Reflections on the national morale



Minister of Tourism MOSHE KOL

TOURISM and PESSAH

Minister of Tourism MOSHE KOL
talks to *The Jerusalem Post's* George Leonof

THE question of whether Israel should revise its policy on charter flights is again under discussion between the Ministry of Tourism and the El Al management. "The situation is a 'floating one,'" Tourism Minister Moshe Kol says, "and if we fail to reach agreement in our talks the questions will have to go to the Government."

Mr. Kol, who holds that charter flights would give a significant boost to Israel's tourist industry, sees among other benefits the organization of direct international flights from Europe to Eilat, particularly once the Red Sea port gets its new airfield.

At present Israel permits charter operations only from Scandinavian countries, for student groups, and for pilgrims. In the latter category, only those airlines are permitted to operate which had carried pilgrims before the Six Day War. Mr. Kol claims that such restrictions are tantamount to an "absurd grant of 'historical rights'."

He adds, however, that his Ministry would welcome it if El Al could solve the problem of granting reduced fares without resort to charters, as the national airline contends it can.

The Minister said that this year's tourist figures should surpass the 800,000 mark compared with the 727,000 in 1972. While there was a significant drop last month compared to March last year, this was primarily due to

the fact that Passover, a peak tourist period, fell last year in that month. The 100,000 tourists expected for the holiday this month will more than make up for the lag.

Turning to complaints of "over-building" of hotel accommodation, Mr. Kol said that it was necessary to achieve a situation where supply exceeded demand.

"There is no other way than through competition to improve service standards in the hotels," he declared. The Minister added that he was not a believer in state supervision in this respect, and past attempts at such controls have failed to produce desired results.

Some cancellations

Mr. Kol conceded that there have been cancellations by groups of tourists — "but on the other hand, some hotels report an up-surge in individual bookings, which are more profitable. He thought the hotels have come to depend too much on the Government's paternalistic attitude, and were not nearly active enough in going out after business through advertising, publicity and other means."

Concerning his Ministry's attempts to ensure that tourist guides operate according to a set of regulations and a code of ethics, Mr. Kol revealed that he is shortly to appoint a council to study all aspects of the problem. He pointed to one encouraging

sign — that the two guide unions, one affiliated with the Histadrut and the other independent, were beginning to show concern about their public image. The Minister stressed that members of the unions, who include university graduates and reserve officers of the defence forces, have themselves expressed embarrassment at such incidents as a recent one in Eilat. This referred to the behaviour of a guide who not only directed his group to shop at specific stores, but personally stood outside the door of one store which did not enjoy his recommendation and advised tourists against entering.

Mr. Kol said that he was still urging the two unions to merge into a single organization, but he was "happy about the progress made by both towards more stringent controls by their organizations themselves over the behaviour of their members, partly as a result of public pressure and also thanks to the attitude of the Histadrut."

He added that since 1968 he has been urging the unions to join his Ministry in a partnership to keep a check on professional and ethical standards, and that this was now closer than ever before to becoming a reality. Mr. Kol added that if the two unions could not now agree to merge, he would propose an interim coordination committee which would deal with the entire profession.

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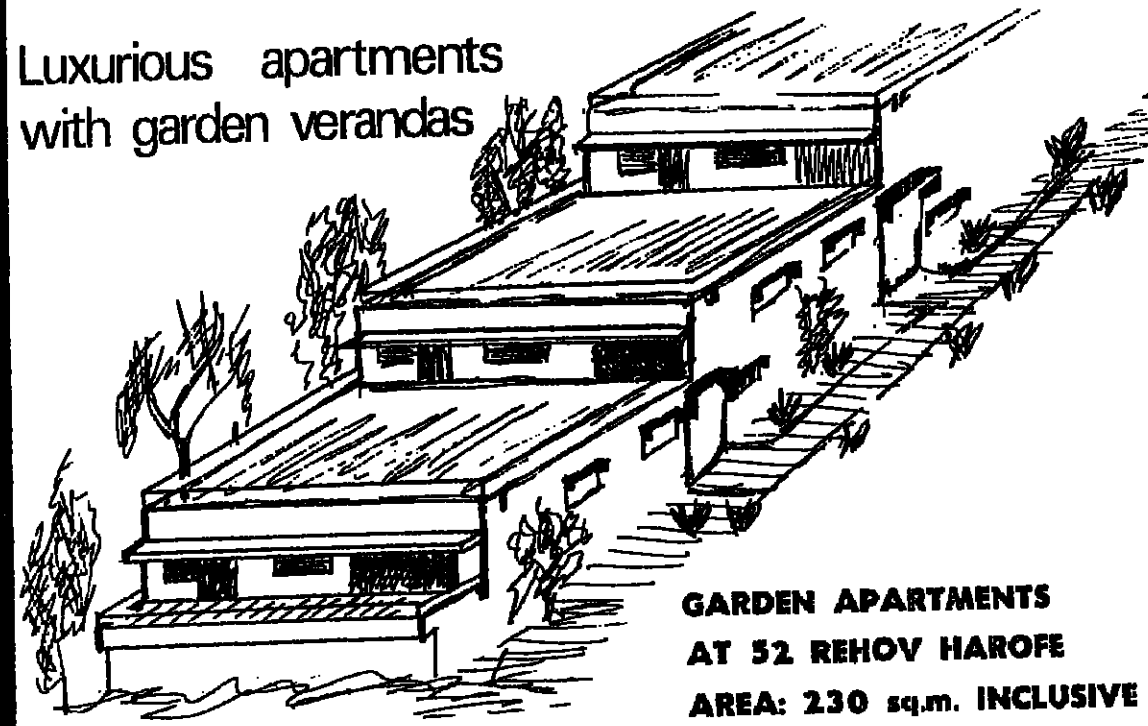
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EBAN

(Continued from page 14)
is made the subject of sanctimonious vituperation, as if some unique and original form of plunder were on foot. The small party game of "how to be influential without troubling to get many votes" has reached its absurdity in our multiplicity of parliamentary parties, amongst which five consist of one member each.

At this juncture of its life, Israel needs a clear and lofty articulation of the national goals. And the central goal, of course, is the fulfilment of all that is meant by a Jewish State.

If a state is to be Jewish it must bring its rights and interests into maximal harmony with the rights and the interests of others. Our Jewishness and our security are over-riding; everything else is fluid and subject to empirical compromise.

And all the gaps in our society and culture must be reconciled on behalf of Jewish unity, and not drastically adjudicated. There must not be a complete victory for one side against the other. The gap between religion and secularism must be adjusted in such way that neither party feels itself humiliated or defeated. The social gap cannot be closed by dogmatic pronouncements about choosing between a capitalist or a socialist society. We must go in for compromises, however untidy they seem to the ideologists. We must be a mixed society, in which both collective enterprise and individual initiative find their place, within a clear collective priority.

Similarly, the tension between western and Oriental communities must not end in anybody's victory

or in anybody's defeat. And what I have called the alienation between Israel and diaspora Jewry must be solved by a simultaneous movement by both parties towards a common point of historic and emotional understanding. Finally, when a Jewish State seeks its symbols, it should absolutely insist on being symbolized in terms of a special intellectual creativity.

The intellectual in Israel is surrounded by an atmosphere of challenge. The national character is still in formation, and some of the stimulating forces at work in the intellectual history of the Jewish

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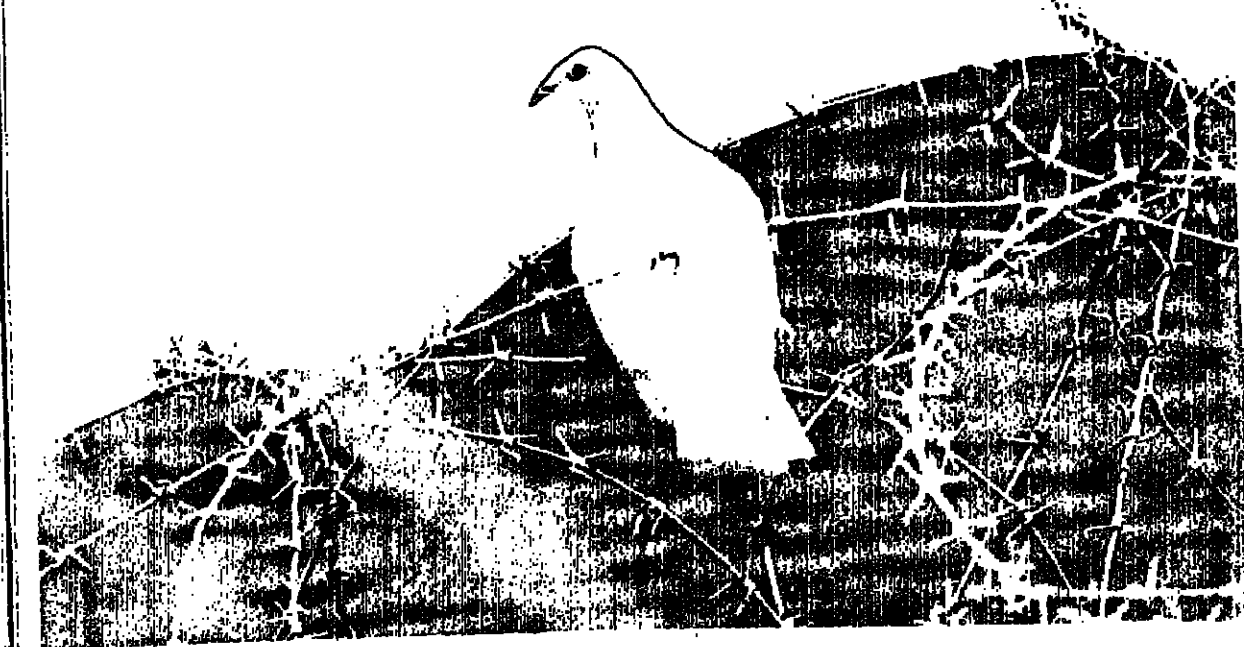
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Morning Session: 10 a.m.-1 p.m.
YITSHAK ABAD - Chairman of Yad Vashem Directorate
Opening address: MR. YIGAL ALLON, Minister of Education and
Prof. JACOB L. TALMON: European History as the Seedbed of the
and the Revival

INTERMISSION

Dr. NATHAN GOLDMANN: The Impact of the Holocaust on the
Attitude of World Jewry to Zionism and the State of Israel.
Afternoon Session: 3-7 p.m.
GIDEON RAHBERG, M.E. - Chairman of Yad Vashem Council
Dr. DAVID HOROWITZ: The Holocaust as a Factor Influencing the
Resolution Pertaining to the Establishment of the State of Israel
Prof. YEHUDA BAUER: The Holocaust and the Struggle of the Yehuda
Ere of the Establishment of the State of Israel (1940-1948)

INTERMISSION

Prof. SHMUEL ETTINGER: The Effect of the Holocaust as a
Influencing the Jewish National Awakening in the U.S.S.R.
Prof. NATHAN ROTENSTREICH: Concluding Remarks.

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A grand
park on
the Carmel

By YA'ACOV ARDON

PEOPLE need parks like they
need a clean conscience.
Prone as we are to huddle to-
gether in tightly packed towns,
we have at last felt our con-
science stir, prodded by a few
farsighted nature enthusiasts.
Years of stony indifference to
their pleas for more green
space have left them undismayed.
In August, 1963, they reaped the
first fruit of their patient sow-
ing: the Law for National Parks
and Nature Reserves. The finest
flower of these persistent
nurserymen is today the Mt.
Carmel National Park, an 84,000
Carmel Garden of Eden by the
sea, well over a third of a nature
reserve area containing the finest,
most varied and least spoiled
natural woodland in Israel.

The Mt. Carmel fairyland's
official birth certificate goes back
to early 1971. The National
Parks and Nature Reserve
Authorities have proved model
parents despite their penury. Go
out and see how the child has
grown, a joy to behold, especially
at this time of the year. See,
breathe, smell and hear it. Driv-
ing through on the roads that and

cross the parkland is fine, but
the full reward goes to those who
walk there.

For the comfort of the elder-
ly and the handicapped, the Parks
Authority has smoothed miles of
footpaths, thoughtfully kept on
the contours of the slopes and
never too steep. The paths lead
to observation points overlooking
on the west side the coastal plain
and the sea, on the east, the
Plain of Zebulun and the hills
of Galilee, further south, the
Plain of Jezreel.

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trees in close company like good
neighbours gathered for a chat?
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but some form carpets on the
ground throughout the year. Iris,
narcissus, anemones, daisies, cycla-
men, orchids and others too many
to name are protected by the law
and, of late, by the conscience

If you are hardy enough to
stray from the beaten paths, you
will be admitted to the intimacy
of secluded spots, alone with the
music of birds, the wind rustling
through the trees and, if you
are lucky, the small animals that
tenant the park — the Egyptian
mongoose, jackals, hares, hyrax,
badgers and porcupines.

On the spurs of the mountain
plateau, outspread like fingers
towards the sea or down the
eastern slopes, are terraces of
naked limestone eroded by rain
or a long-vanished sea, and inter-
crossed with small, cultivated
plots and groves of olive, carob
and other fruit trees. You will
come across enigmatic remnants
of the past — quarries, altars
and places of worship probably
dating back to pagan times.

Mt. Carmel has always been a
religious sanctuary and also at-
tracted hermits, ascetics and
(Continued on page 18)

مكتبة الأصل



Haifa, with curve of the bay and the golden dome of the Bahai Temple clearly seen through a stand of pines on Mt. Carmel.

A grand park on the Carmel

(Continued from page 17)

other men in search of God and their own soul and identity, and fugitives. The Prophet Elijah only followed tradition when he escaped from royal wrath into the safety and isolation of Mt. Carmel. The woods and scrub, much thicker than the numerous caves and craggy slopes afforded him a good hiding place.

Sanctuary

In ancient times, the mountain had a wide reputation in the Mediterranean world as a place of retreat and sanctuary. Pythagoras withdrew there according to one tradition to meditate, and perhaps to find out what the East had to offer a Greek intellectual.

In the division of Eretz Israel among the twelve tribes of Israel, the Carmel was not made the sole territory of any one of them. At least four tribes shared

it. Perhaps even then, the heartland of the plateau was already a kind of nature reserve. But some villages must have existed between the islands of seclusion, as archaeological remnants show. Nearly 400 years ago the plateau was again resettled, though sparsely, after long stagnation. Isfiya, 540m. above the sea, was built in the 18th century by the Druse on the site of a Jewish town of the Byzantine period, of which the floor of a synagogue has remained. Four kilometres away to the southwest lies Daliat el Karmil, the southernmost and largest Druse village in the country, 250 years old. Kibbutz Beit Oren was founded in 1939. All three, as well as a cluster of houses at nearby Ya'arot Hacarmel, are now onclaves. The Parks Authority has said that it will not allow any building whatever. It may grant concessions for recreational facilities, such as restaurants and camping sites, but not in the nature reserve, where

no human intrusion will be permitted.

Down the ages the woodland has suffered from the depredations of man and goats; but since 1948, the remaining woods have been jealously guarded by the Nature Protection Society, the J.N.F. and more recently, by the Parks Authority.

Fire breaks have been cleared, and some of the underbrush has been thinned out to let the trees grow tall again. Nearly 11,200m. have been spent on compensating owners of land.

Monastery of Elijah

In the southeastern corner of the park, a three-kilometre-long paved road leads to Muhraqa, which is Arabic for the place of the burning, the site of the Carmelite Monastery of Elijah. Christian tradition regards it as the place where the prophet built his altar and proved the falsity of the priests of Baal (I Kings 18, 20-39). At the foot of the

wooded hill which overlooks the whole of the Jezreel Plain a parking place and picnic ground has been set up, the Order of the Carmelites who came to Eretz Israel over 700 years ago, sharing in the cost.

Much still remains to be done to make the approaches to the Mt. Carmel Park more attractive. The city of Haifa has set a fine standard at the University. If its environs, and if you come up on the scenic road from the Jezreel Plain, just northeast of Mishmar Ha'emek, Elia Hashofet greets you with an

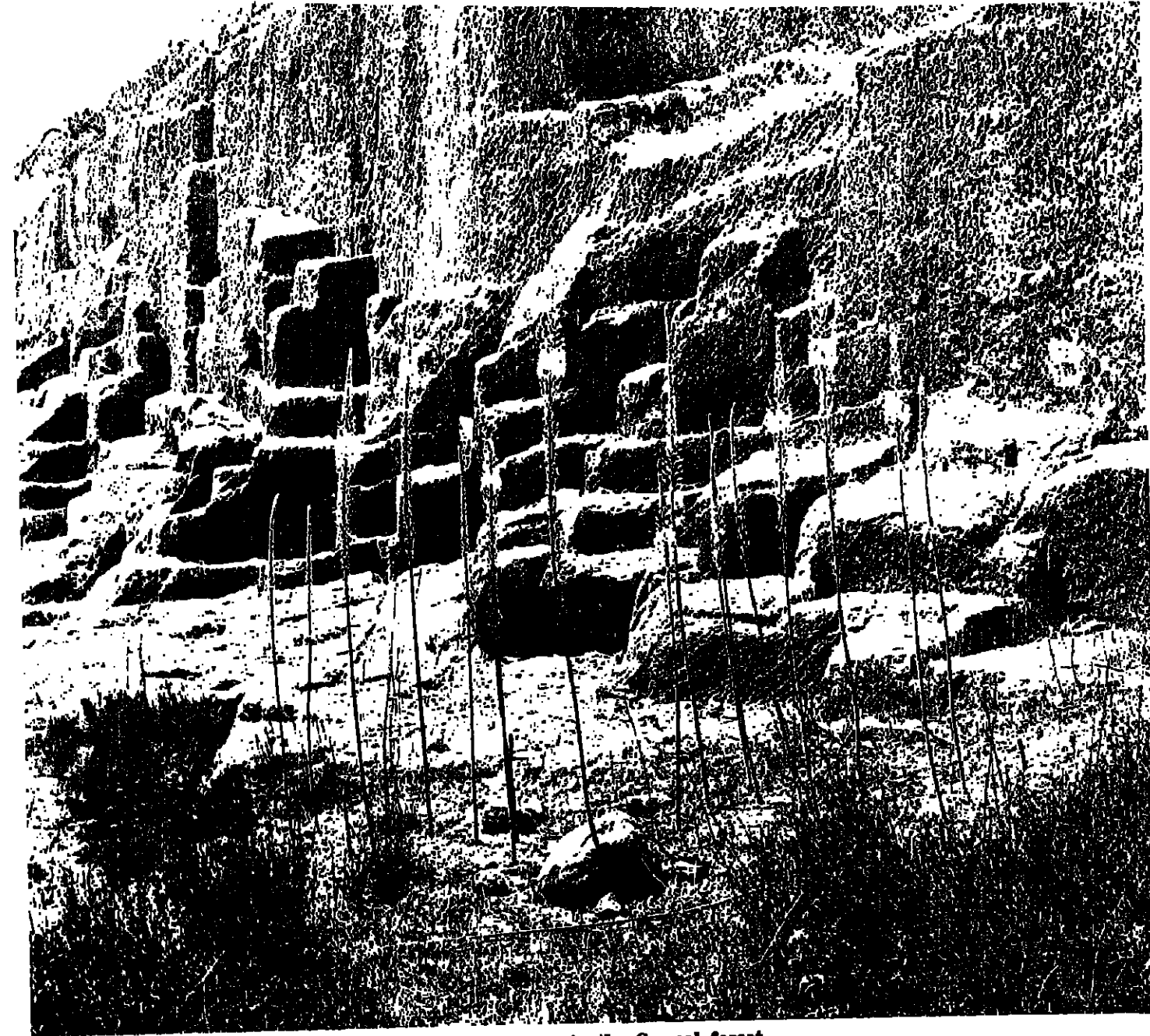
ugly, ill-kept factory building a total of some 100,000 sq. m. have been de- veloped as national park areas. Muhraqa, the largest of over 60,000 dunams. But most of the north, and the Jezreel Plain area, are still in the hands of the country. The Carmel, head of the Song of Songs, has a duty to ensure the generations to come.



Druse shepherd and his flock on one of the slopes of Mt. Carmel. The Nature Protection Society building is in the background.



Hikers stop for a rest on a rocky path in the Carmel forest.



An ancient quarry in the Carmel forest.



Cyclamen grows wild in the Carmel range.



Mountain pass in Mt. Carmel's 'Little Switzerland'.

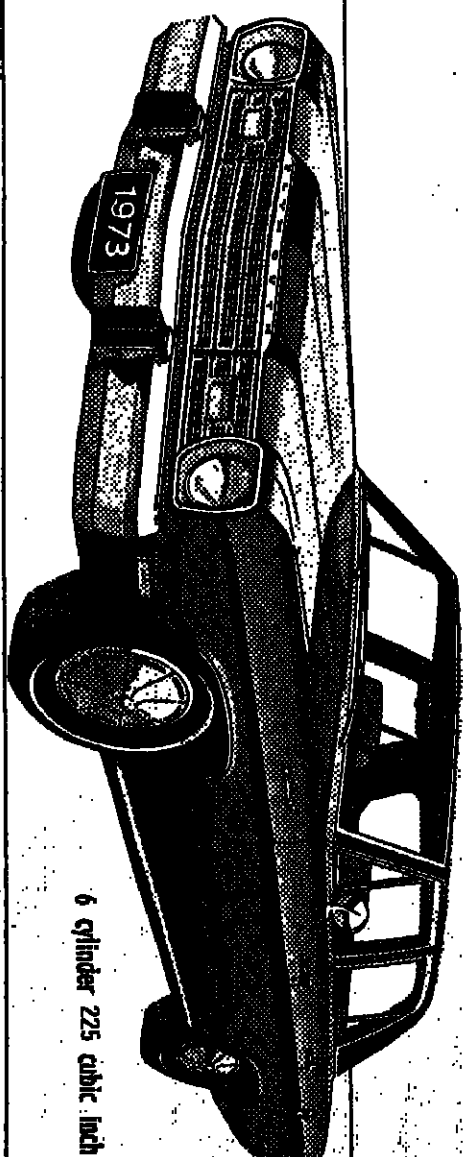
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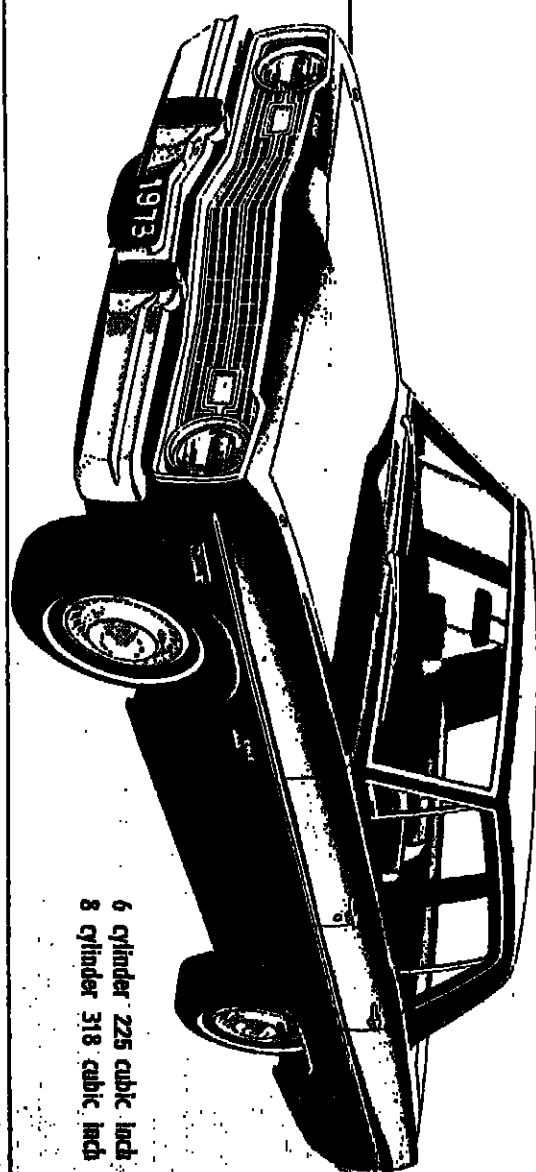


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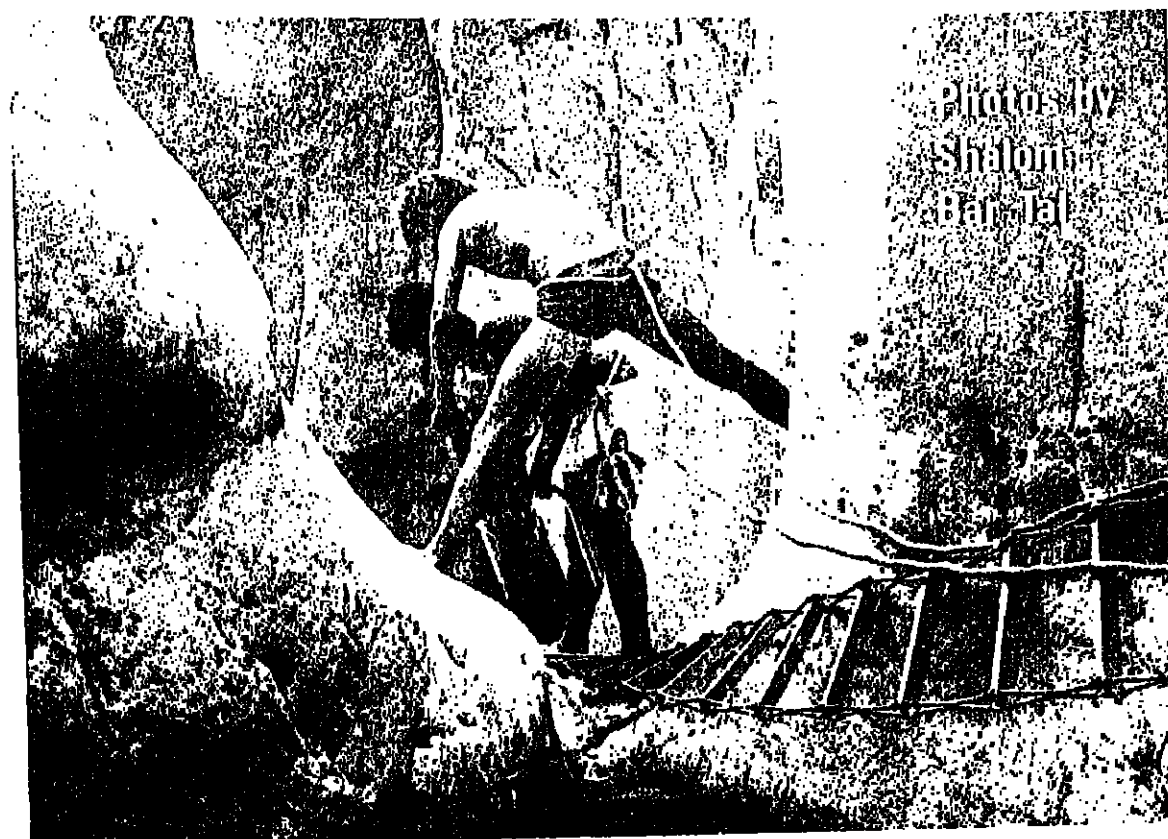


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One of the team of volunteers carry a drill up steep passage.



Holes for metal safety ladders in the solid rock. The improved Daraja trail will still prove a challenge for the most experienced climber-hiker.

YOUNG VOLUNTEERS CARVE A PATH THROUGH The dangers of Daraja

SECURED only by ropes and a good head for heights, a team of 10 young volunteers recently climbed and swam the dangerous two-kilometre length of Nahal Daraja, installing rods and ladders that will make it — relatively — safe for future hikers.

The treacherous slopes of this ravine overlooking the Dead Sea had already claimed three lives and caused the disablement of ten other hikers when the team entered it several weeks ago. Drawn from both army and civilian ranks, the young volunteers carried all their equipment on their backs. They worked under the direction of Yossi Feldman, director of the Elin Gedi field school, pioneer of the 12 nature-study field schools set up by Israel's Nature Protection Society.

Feldman warns that even with the safety devices, Daraja Pass should be attempted only by persons who are physically fit and good swimmers. Thirty water holes have to be crossed, some shallow and some as deep as six metres. Until now, even good swimmers were threatened with disaster because the greenish tinge of the water obscures depth, making jumps from a considerable height risky.

Although officially out of bounds, the ravine attracted hikers seeking to continue beyond the famous Murabat caves (where the second century Bar Kochba letters were found). Daraja is an extension of Wadi Murabat. Even those who traversed the ravine once had no guarantee they could safely do so again, because rocks were dislodged and sent rushing down the wadi by seasonal rains.

Working with compressors, the team drilled holes into the rock at critical points to support metal safety bars and ladders.



Helping one of the members of the expedition across water hole. Greenish tinge of water makes it impossible to gauge whether pool is centimetres or metres in depth.

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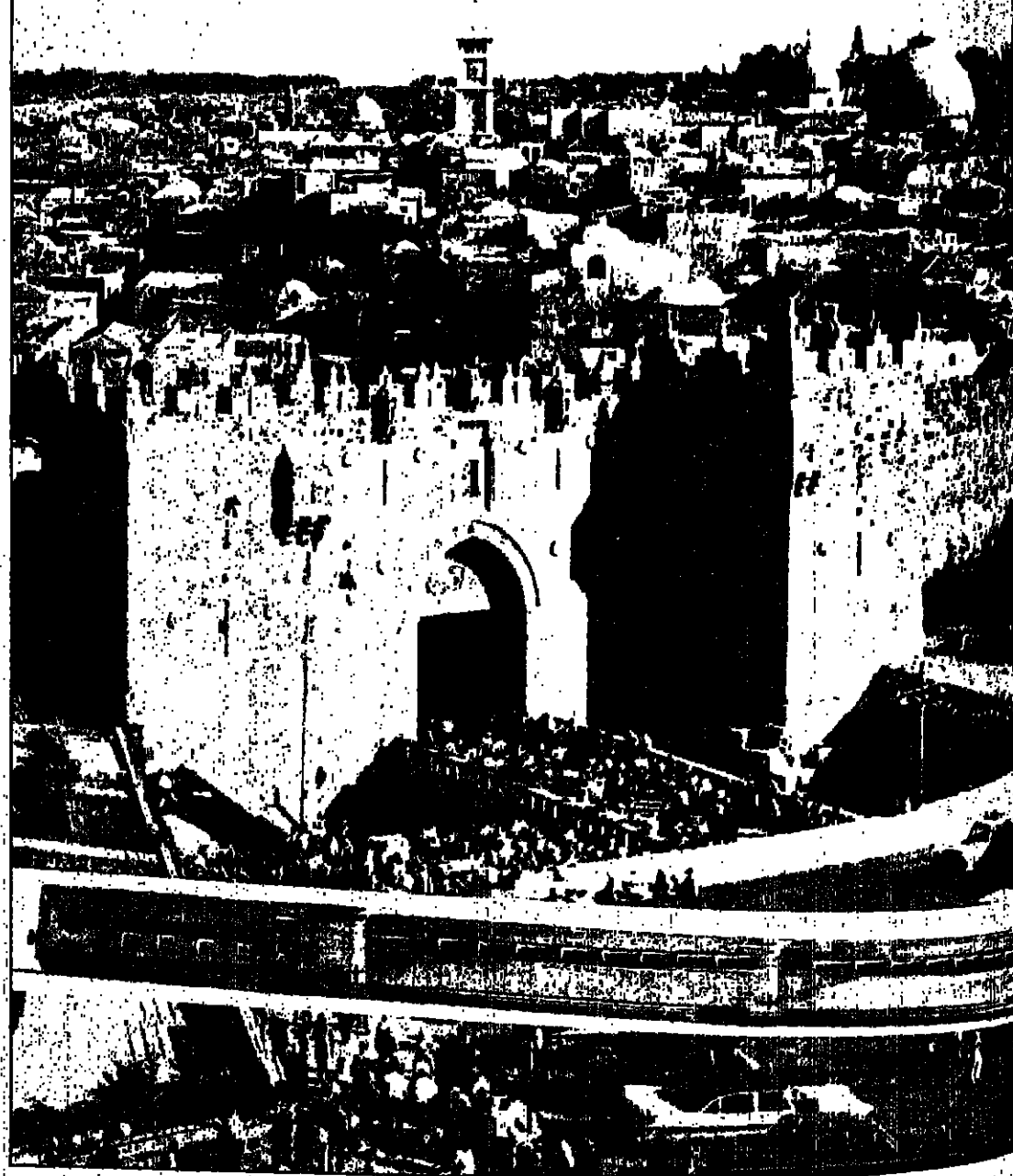
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Desolate landscape along the shores of the Dead Sea, above, is now punctuated by tourist cases at Ein Boket bathing beach, right.

is a huge programme to bring the Dead Sea back to life. More than 11.5m. — one-fifth the expected total outlay — is to be expended this fiscal year on the construction of a new infrastructure. The work is implemented by the Dead Sea Development Company, an arm of the Government Tourist Corporation. The company acts as watchdog over privatisation helping to build the region as an international holiday resort.

New hotels in the Ein Boket area are scheduled for completion this year. The 200-room Pan-American is to be completed in mid-May, followed by the 200-room Ganei Shulamit. The latter, an excellent hotel on which construction is to start shortly, will be a large tourist centre to complement the region's two existing hotels — the Galei Zohar and Ein Boket. It will comprise a large hotel, a restaurant, a swimming pool, and various recreational facilities including a beach, a tennis court, a playground, and a children's pool. The American stands some two miles to the south, where the resort's main thermal springs and baths are located.

Two hostels opening this year will more than triple the number of rooms now available on the Dead Sea shore, and the 100-room Galei Zohar, with 100 rooms each, are adding 200 more. Three other projects have already been approved, among them Kupat HaLevi health centre, a new Kallia Hotel, together

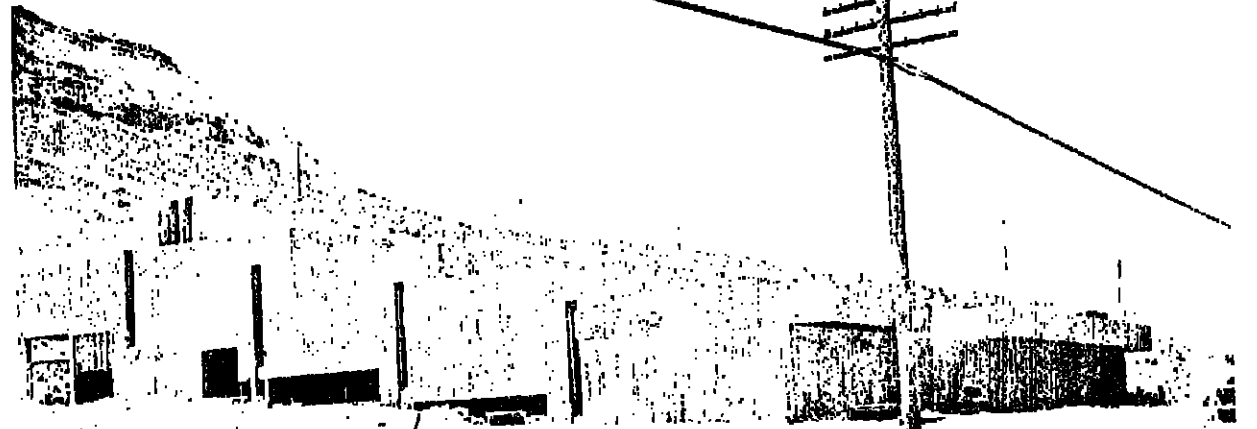
New life on shores of Dead Sea

By **GEORGE LEONOF**

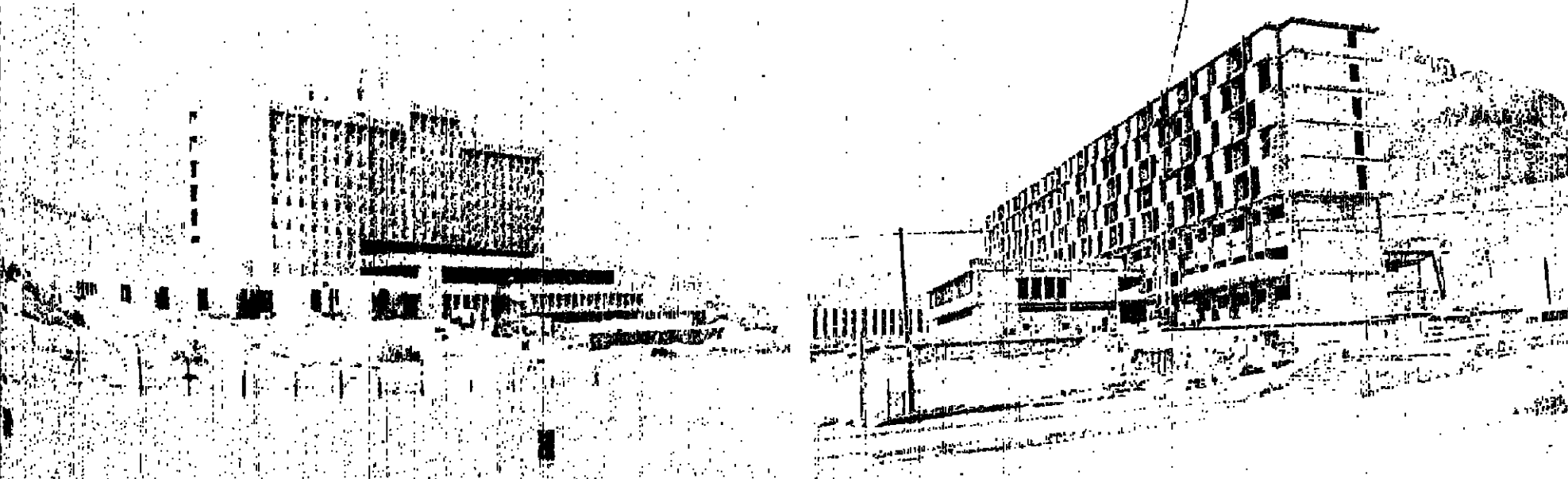
with the restaurant and beach facilities, on the northern tip of the Sea, has been purchased by a group of Israeli investors. No date has been set for reconstruction of the hotel, recently vacated by the Army, but the cafe-restaurant has already been re-organized and work is under way on the beach installations.

Mandy Porat, former director-general of the Government Tourist Corporation who now heads the Dead Sea development scheme, says the target is the creation of an international spa resort which will bear comparison with established European centres of this type. He stresses that both Israeli surveys and expert European opinion are certain that the region has all the physical requirements to attain this status.

The mineral wealth of the



Split-level baths at Ein Boket. Exploitation of the area's mineral waters and mud began only recently.



Two hotels for Ein Boket: The Pan-American, left photo, is due to open next month, and the Shulamit, right photo, will be completed sometime this year. In left background of right photo is the Galei Zohar hotel.

New life on shores of Dead Sea

(Continued from page 23)

Dead Sea has been known for centuries, although the therapeutic properties of its water, mud and springs were discovered only much later. No attempt was made to exploit either, however, because of the hot and arid climate, difficulty of access, lack of accommodation and scarcity of fresh drinking water.

Two millennia ago Herod the Great, a tireless builder, recognized some of the region's unique qualities when he built his palace, with its luxurious Roman baths, on the rock of Masada. Some 200 years later this natural fortress was selected by the Zealot rebels as the site for their last stand against the might of Rome. With the fall of Masada, the region



Paved approach to the Ein Bokek bathing beach.

but it has remained largely domestic and, because of scarcity of accommodation, limited to the transient or weekend visitor. Nevertheless, the Gulet Zohar and Ein Bokek hotels — both with four-star rating — enjoy the highest occupancy in Israel, averaging 90 per cent.

Surveys indicate, according to Mr. Porat, that a properly planned health resort five and more times its present size could retain this high level without difficulty. Spa resorts are highly popular in Europe, and the Dead Sea's annual average of more than 300 sunny days would be a great draw, particularly for Europeans with skin and rheumatic ailments. Organized Scandinavian groups have been coming for the last two years especially for sun cures.

Medical facilities

A major effort has been made to provide the most up-to-date medical installations. Largest of these will be a thermal bath centre on a height overlooking the old Hamet Zohar, whose primitive facilities are also being brought up-to-date. The new baths — a staggered structure built on an easy slope, will have baths, pools, massage- and rest-rooms.

The centre is equipped with powerful furnaces to heat the baths to the desired temperature and maintain it. The natural temperature of the radioactive thermal sulphur springs at Zohar, coming from a depth of between 80 and 150 metres, ranges between 32.5 and 33.5 degrees Centigrade. Boring is under way to bring this spring water, which has an especially high magnesium and sulphur content, from a depth of 500 metres, where its temperature is in the forties.

Another modern therapeutic centre is being built as an annex to the Pan-American Hotel, although it is not to be opened until next year.

All health centres are to have facilities for mud baths. "Up to now," Mr. Porat says, "the so-called mud baths consisted of little more than casual smearing. The new baths will provide qualified medical personnel both to advise and apply the mud treatment, particularly beneficial in cases of rheumatic illnesses."

Spring waters

Another aspect of the Dead Sea health treatment will be the use of the potable mineral spring, to be found at Ein Noyit, adjoining Ein Bokek, which has all the therapeutic properties of the renowned Moshbrun spring at Carlsbad. Mr. Porat says the Dead Sea Development Company, which he heads is studying proposals for bottling the spring water, now available only on the spot.

A metalled highway skirts the sea's entire western shore, and what was once inhospitable desolation has been transformed into restful seclusion, a recognized factor in the region's curative qualities.

Dead Sea tourism has expanded greatly since the Six Day War,

Maximum temperatures around the Dead Sea from March through November range from 27 to 40 degrees Centigrade, giving the region a nine-month season. But the most serious obstacle to any quick expansion of tourism is the shortage of fresh water, though there are also other difficulties to overcome.

The entire health resort area extends over a 5 km. stretch of coast some 30 km. south of Ein Gedi. Its only source of fresh

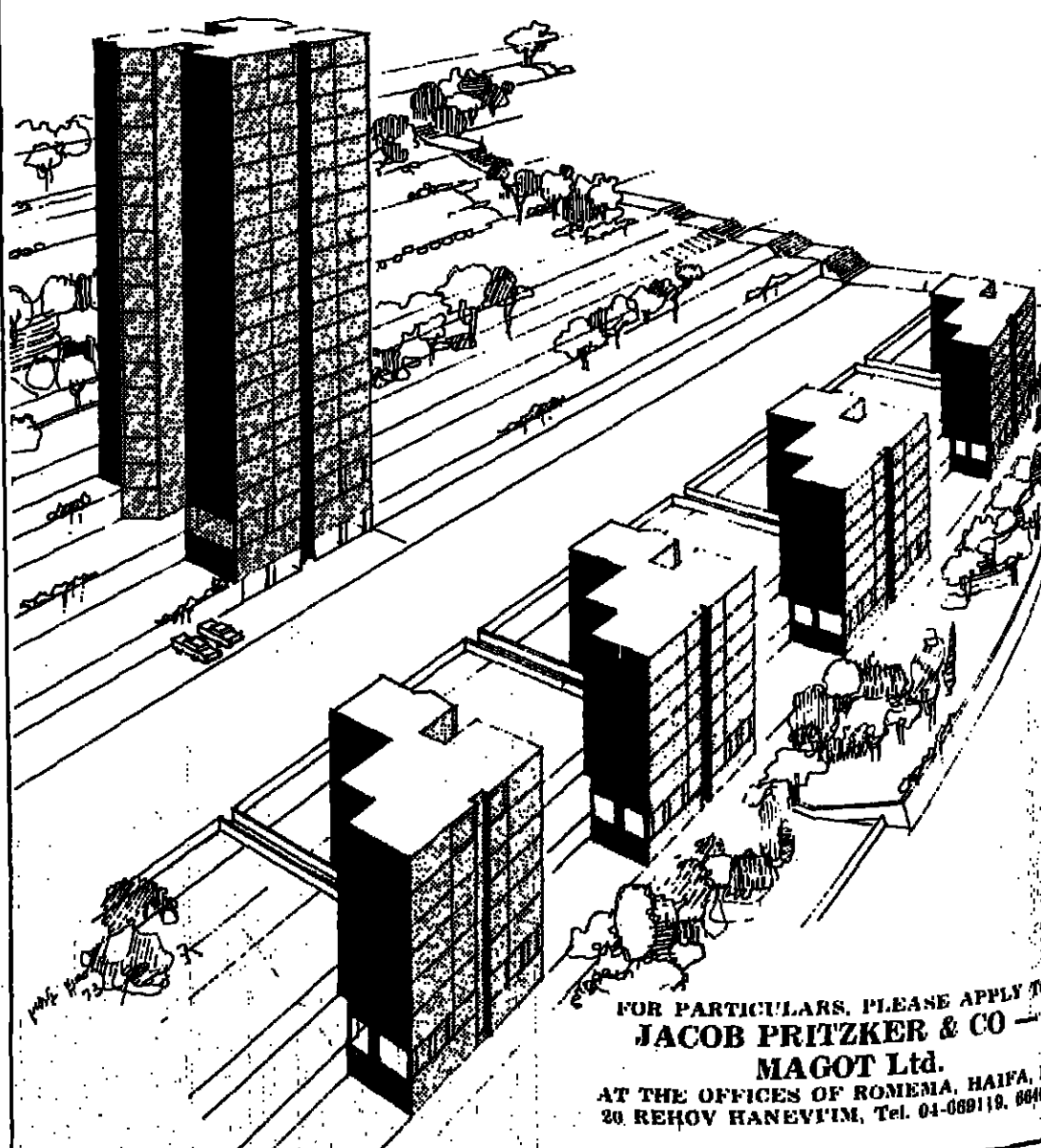
water is the spring at Ein Gedi which yields about 100 metres daily. This is not for present requirements, nothing like enough for the hotel rooms that will be available when current excavation is completed.

"We need slightly more cubic metres daily per day," Mr. Porat says. "We have bored 112.5m. in boring for water, and there are prospects of finding more. We have also asked the Government to help find a solution. There are two possibilities: first is the installation of a plant to refine brackish water, which is abundant here. The other is to pipe it in."

Another problem is the need of sufficient medical personnel to supervise operations. "Health here is not a by-product as in other holiday resorts, our chief concern," he points out. One aspect of the personnel problem, he adds, is the lack of training for permanent staff. Now Arad, some 20 km. inland, providing professional services, laundries, printing shops, etc. But no large-scale development of the Dead Sea is feasible unless at least the essential of these services are available locally.

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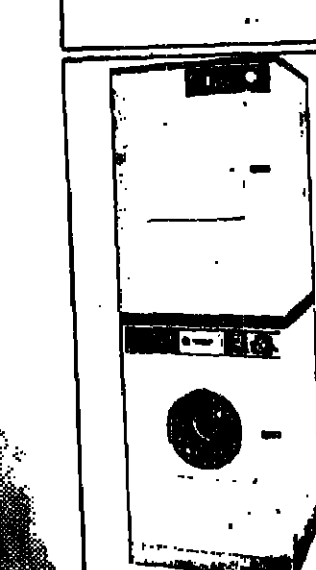
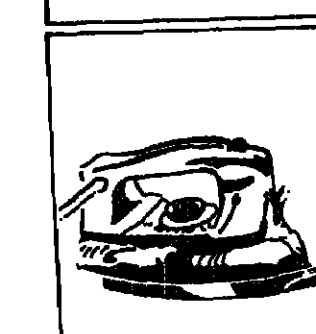
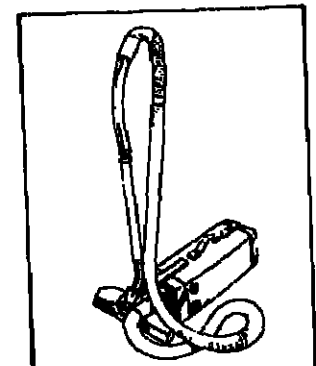
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Tel Aviv's hotel row



Post Reporter
MACABEE DEAN
reviews the hotel
explosion on the
Tel Aviv shore with
an official of the Israel
Hotel Association

"TOURIST hotel row," somewhat reminiscent of Miami, is emerging along the Tel Aviv sea front. Most of the huge right on Rehov Hayarkon, a few on the side streets leading off the main seaside thoroughfare, they form a phalanx which, when finished, will extend from North Tel Aviv to the Ashdod quarter.

Local officials think the hotel row is a good thing. "Tourists feel that they are going to a place where everybody else goes; they like to feel that they are in a city or country where other tourists," said Mr. Adler, of the Israel Hotel Association.

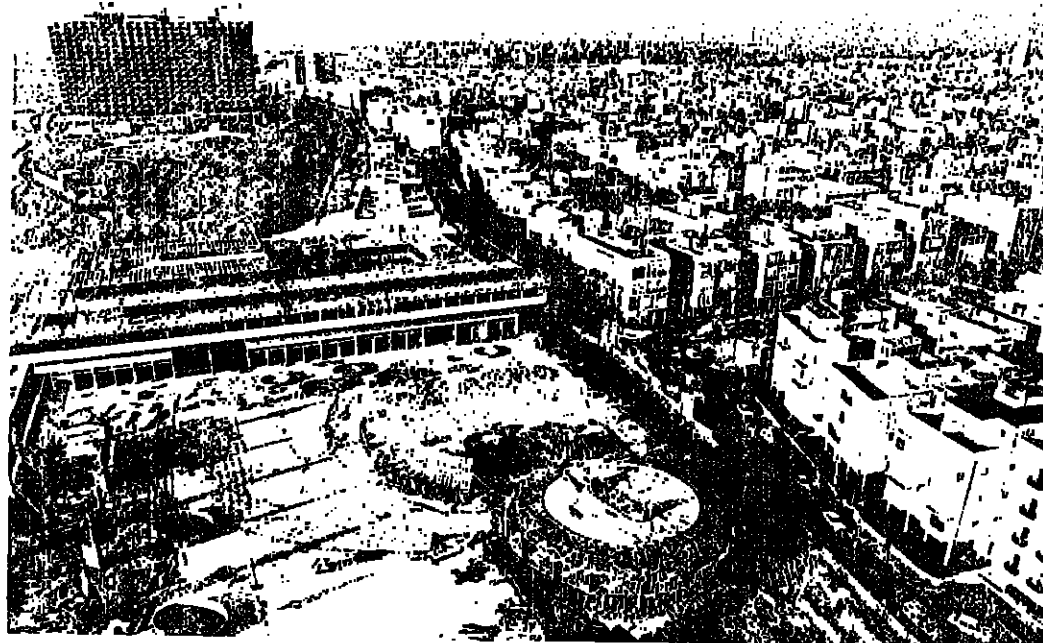
The solid row of hotels does discourage tourists, it attracts them. They like to meet friends and acquaintances from their home countries, and visiting together or coming to the beach. The younger generation likes to go "pub crawling" from one hotel bar to another, seeing whom they can

Mr. Adler was asked about the effect of so much tourism and many tourists, on the already-crowded beaches.

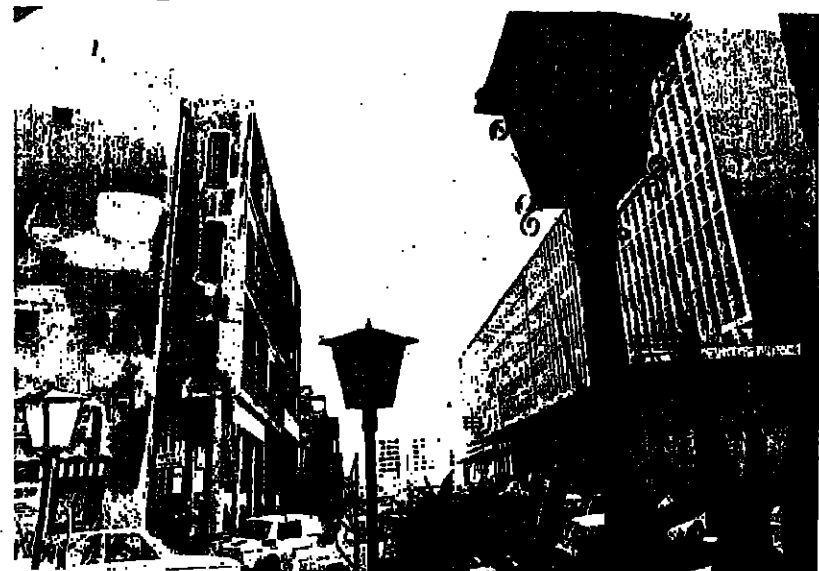
"The tourists don't clutter up the beach," he replied. "A lot of them never get to the beach, although they do like to stay in hotels on the beach. They prefer the presence of the hotel pool." The presence of tourists, Mr. Adler contends, will force the Tel Aviv municipality and the government to make sure the

(Continued on page 35)
Photos: At top, building worker on the framework of the new hotel that will be the Cosmopolitan Hotel in Rehov Hayarkon. Right: The recently opened Plaza Hotel stands in contrast to the decaying building in Rehov Hayarkon.
Photos by Shalom Bar-Tai.





Above: Looking up Rehov Hayarkon. In foreground are the Nahlat Hen and the Kikar Olar, under construction, with the existing Tel Aviv Hilton (which is getting an addition of its own) in the background. Photo was taken from top floor of the Plaza Hotel. Upper right: Sunset on a seashore bench. Below: The Dan Hotel, first of Tel Aviv's big hostels.



Tel Aviv's hotel row

(Continued from page 31)

beaches are as clean as possible. The net result is that the Israeli, especially the Tel Avivian, will enjoy cleaner beaches.

What is lacking along the hotel "row"? Mr. Adler believes that there is a lot of room for more restaurants, bars and night-clubs where the tourists can receive first-class entertainment.

The hotels, he feels, can also improve the standard of their service, especially among the unskilled labourers who are in short supply.

It's easy for an unskilled labourer, a chambermaid, for example, who wants to take the time and trouble, to become a skilled waitress. Thus there is always a shortage of personnel to do the real menial jobs.

Although "hotel row" might start in North Tel Aviv, there are already two hotels north of the Yarkon River (the Ramat Aviv and the Country Club) with the 207-room four-star Mandarin also being built now in the "Lamed" area.

South of the Yarkon, the row proper starts at the Sheraton (347 rooms, five stars). It will soon be extended north when the 144-room Tel (four stars) and the 60-room Alexander (not yet graded) are finished.

The Sheraton, with the newly opened Grand Beach (216 rooms, four stars) and the Hilton (five stars) with 426 rooms and another 200 under construction, form the nucleus of a little "hotel complex." Nearby are several small hotels such as the Dabia (32 rooms, three stars), the Shalom (42 rooms, three stars) and the Narkiss (31 rooms, two stars).

Going further south there are two four-star hotels (the 182-room Nahlat Hen and 184-room Kikar Olar) under construction.

Together with the nearby 350-room luxurious Plaza (five stars), which was recently opened, they will constitute another little "complex," especially since the 306-room Diplomat (another five-star hotel) is under construction.

The Cosmopolitan, now under construction, will have 320 rooms and have four stars, and already completed (going further south) are the Florida (52 rooms, three stars), the Basel (116 rooms, with four stars), and the Ami (64 rooms with three stars).

Then come two hotels under construction, the Laromne (North) with 396 rooms and four stars, and the City, with 56 rooms and three stars.

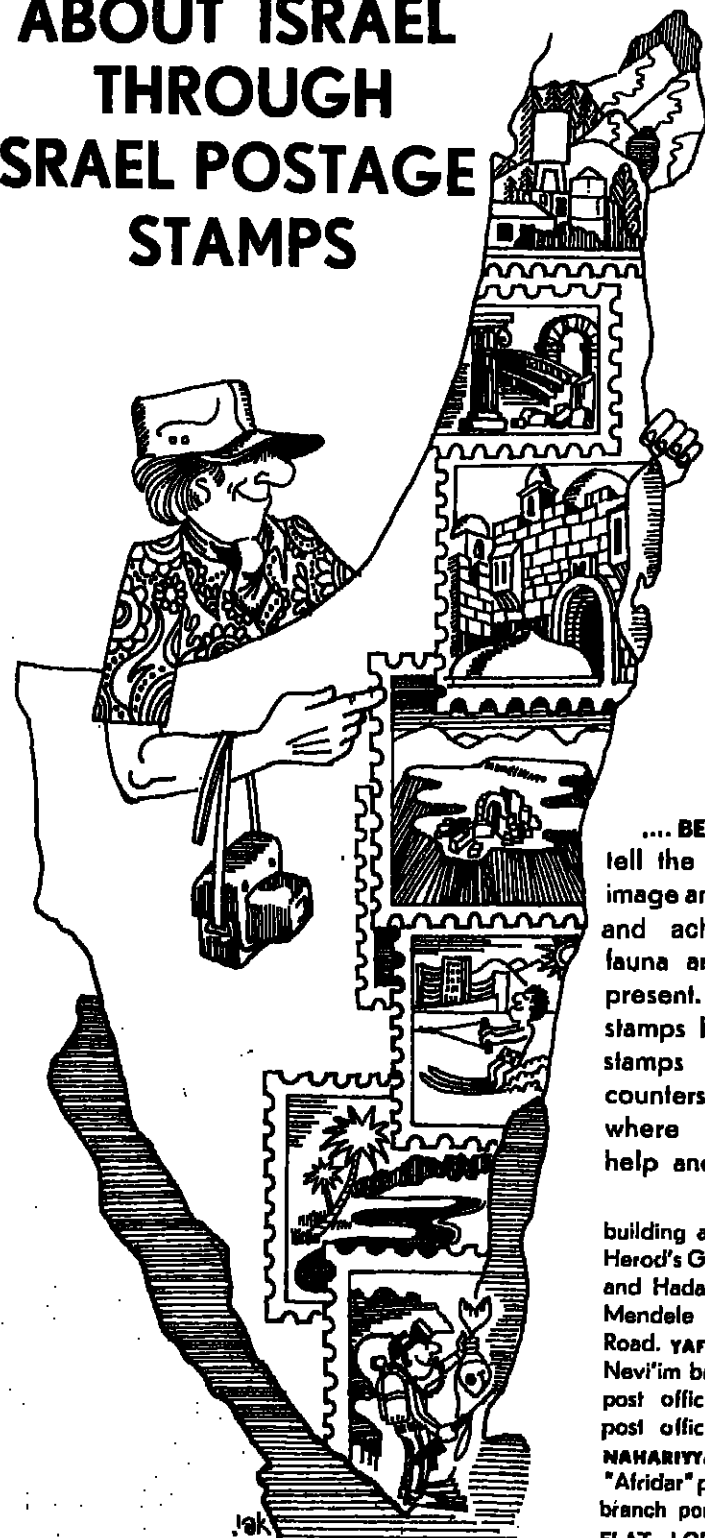
Then come half a dozen completed hotels, including several well-known ones, such as the Astor (68 rooms), and the famed 350-room Dan (with five stars). The others, with three and four stars, are smaller — the Adiv (68 rooms), Maxdm (76 rooms), Park (101 rooms), the Samuel (92 rooms) and the Star (32 rooms). Under construction are the 280-room Sina, the 56-room Moss and the 315-room Migdalor. The latter, incidentally, is in Mograbli square.

Still farther south, this time below Allenby, there are the 50-room Ambassador (three stars), a spate of small hotels of two and three stars, and, under construction in the Manshieh quarter, is the 500-room Laromne (South), which will have four stars.

"In addition, along this entire row, another six to seven hotels will be eventually added, according to plans we now know of," Mr. Adler says. "They will have 2,500 rooms in all."

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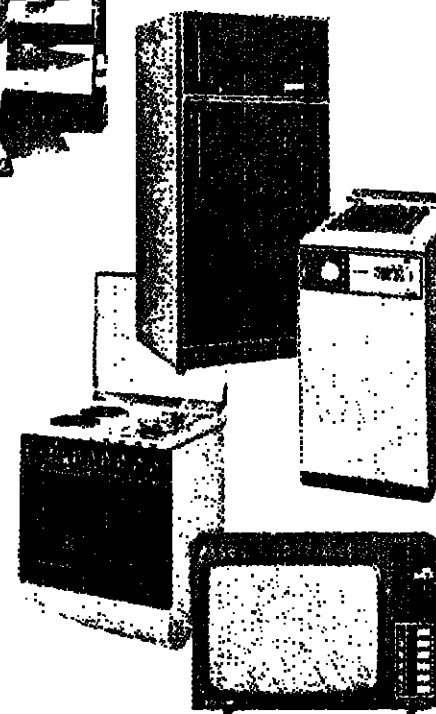
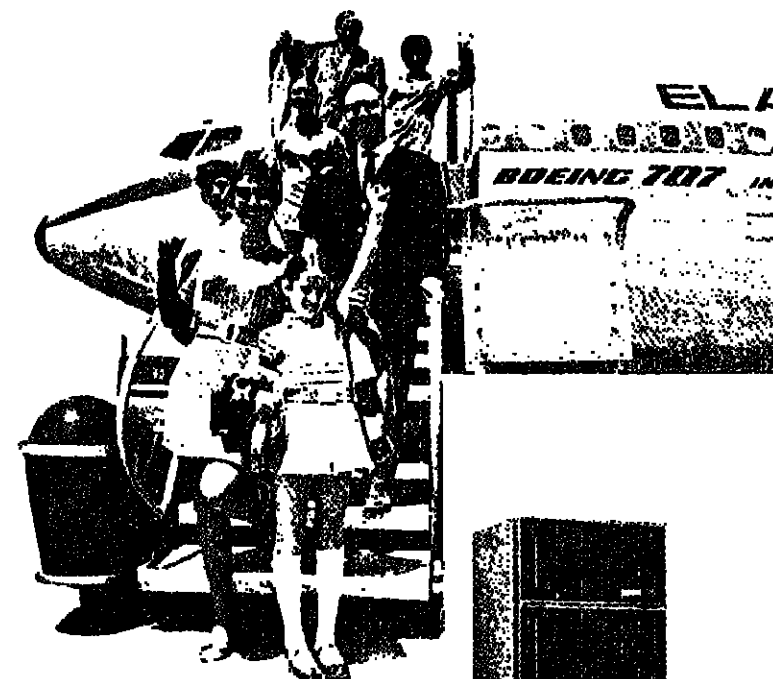
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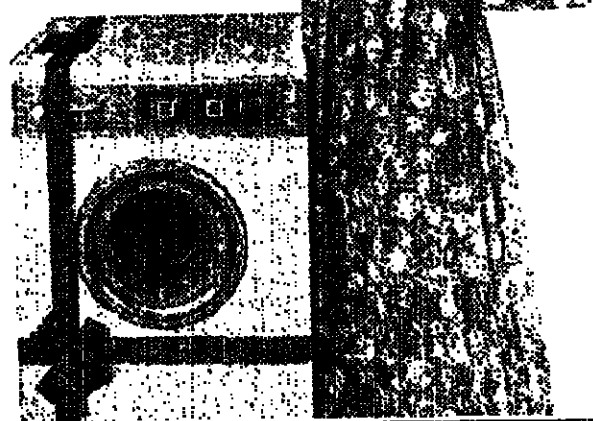
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THE JERUSALEM POST — PASSOVER MAGAZINE

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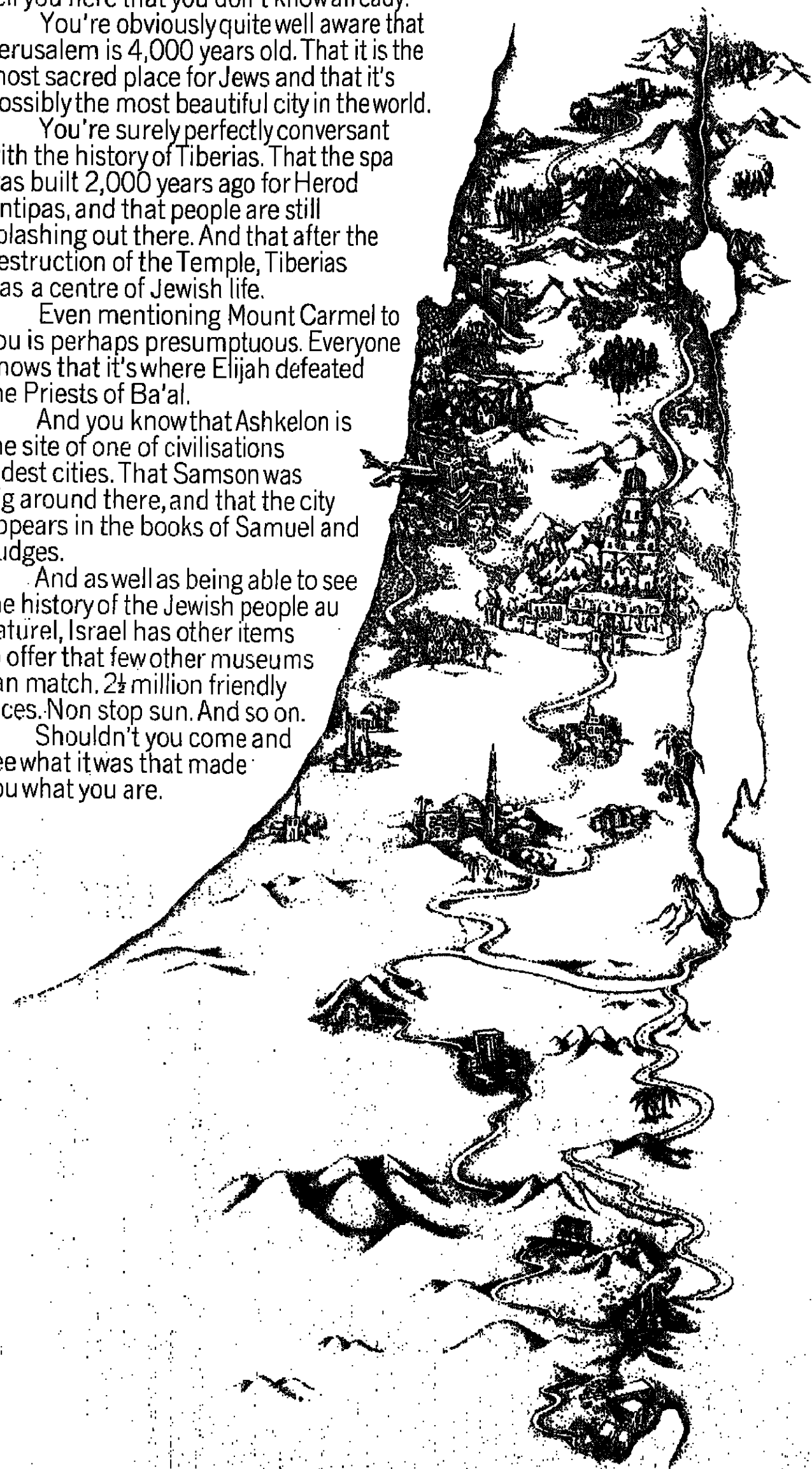
You're surely perfectly conversant with the history of Tiberias. That the spa was built 2,000 years ago for Herod Antipas, and that people are still splashing out there. And that after the destruction of the Temple, Tiberias was a centre of Jewish life.

Even mentioning Mount Carmel to you is perhaps presumptuous. Everyone knows that it's where Elijah defeated the Priests of Ba'al.

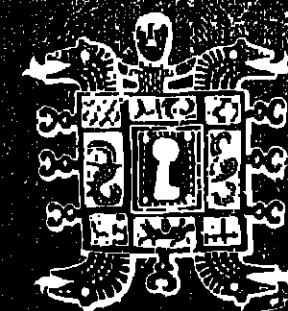
And you know that Ashkelon is the site of one of civilisations oldest cities. That Samson was big around there, and that the city appears in the books of Samuel and Judges.

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هكذا في الأصل

Smearing of doorposts with the blood of the Paschal Lamb, from 14th century German "Second Nuremberg" Haggada. (Photo courtesy Schocken Institute for Jewish Research)

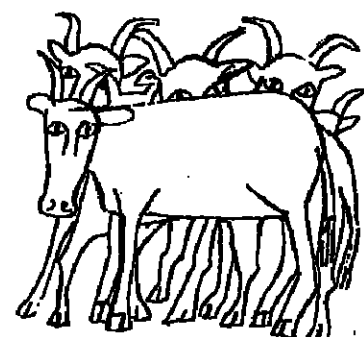


Illustration for 'Had Gadya' (only one kid), by Ben Shahn, for Haggada printed in Paris, 1946.



Title page from famous 16th century Amsterdam Haggada. (Photo courtesy Israel Museum)



Left: Page from 'Bird's Head' Haggada. German, upper Rhine, 14th century. (Photo courtesy Israel Museum)

PLENTY of TOURISTS for PESSAH

EL AL and foreign airlines are to make 63 special flights to Israel in April for Pessah. Of these, 25 will be by EL AL, and the remainder by Air France, B.E.A., B.O.A.C., Cyprus Airways, K.L.M., Lufthansa, Swissair and T.W.A.

In the week before Pessah, EL AL was expected to bring in some 15,000 tourists, compared to 13,000 in the corresponding period last year. The U.S., Canada, France and Belgium should account for most of the increase.

Twelve cruise ships were also due, with a total of 8,000 tourists. Ten of the liners were to have Christian pilgrims on board, coming to celebrate Easter in Israel, from Spain, Portugal, Holland, Italy, France, Belgium, Germany, England, the U.S., Brazil, Argentina, Japan and the Philippines.

This Pessah, the Israel Defence Forces will for the first time play host at Seder to a number of tourists. The guests are selected from among those who arrive separately, and not in groups.

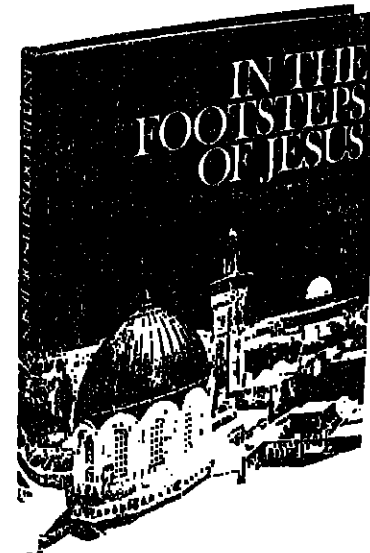
As in the past, arrangements have been made for tourists to participate in Seders held in various kibbutzim, and special Seders will be held for tourists in most of the hotels. Many hotels will hold a second Seder.

Seder services for guests will also be held at Z.O.A. House in Tel Aviv, at the Recreation Centre in the Jerusalem Forest, and in the Old City of Jerusalem.

Special programmes for tourists during the holiday period will include tours on foot of the Old City on Hol Hamo'ed; a Pessah exhibition in Heichal Shalom in Jerusalem of haggadot and holiday utensils; and an evening of folklore at the Jerusalem Khan.

The Tel Aviv and Beersheba municipalities are publishing special greeting cards which will include information material about Pessah.

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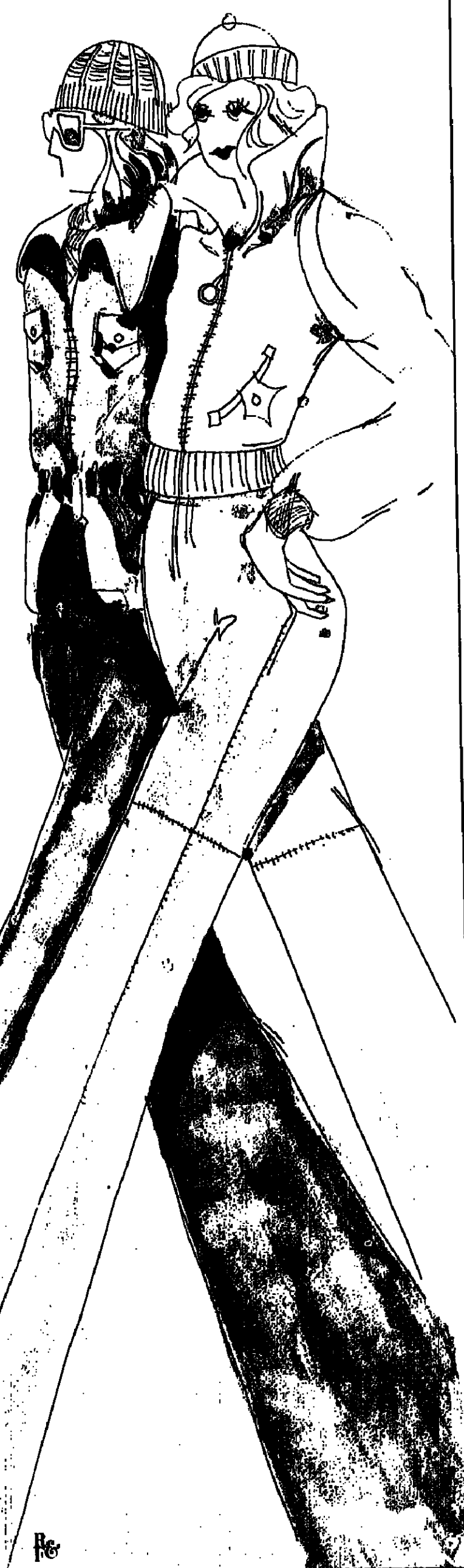
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SPRINGTIME AND FREEDOM

LIKE the other two Pilgrim Festivals, Shavuot and Succot, Pessah has its national and religious, as well as its agricultural significance. It is the festival of national freedom; it is also the festival of spring. On the surface it would appear that it is this latter significance which determined the choice of the reading of the most beautiful, poetic and romantic of all the books of the Bible, the love idyll which is the Song of Songs, on this festival.

In so far as the period of the year which this poem reflects is concerned, one justifiably points to the famous description of the coming of spring:

For lo, the winter is past,
the rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
and the voice of the turtle is heard in our land;
The fig tree putteth forth her green figs,
and the vines with the tender grape give a good smell.

(2, 11-13)

When, however, one turns to the Midrash, the homiletical rabbinical commentary to the Song of Songs, one gets the impression that the rabbis, closed up in their studies and poring over their musty tomes, have shut the window on the fresh invigorating air of spring and become impervious to the beauties of nature. They



Cyclamen blossoms at Neve Ilan, in the Judean Hills. (Mike Goldberg)

TORA AND FLORA

apparently neither hear the singing of the birds nor feel a glow at the sight of the carpet of flowers which covers the ground, and the blossoming of the trees says nothing to them. They interpret this beautiful passage as follows: For behold, the exile is over, the 210 years of bondage is at an end.

Moses and Aaron have appeared,
the time for the judgment on the Egyptians is come.
Moses makes heard his voice,
the wicked among the Children of Israel die in the Plague of Darkness.

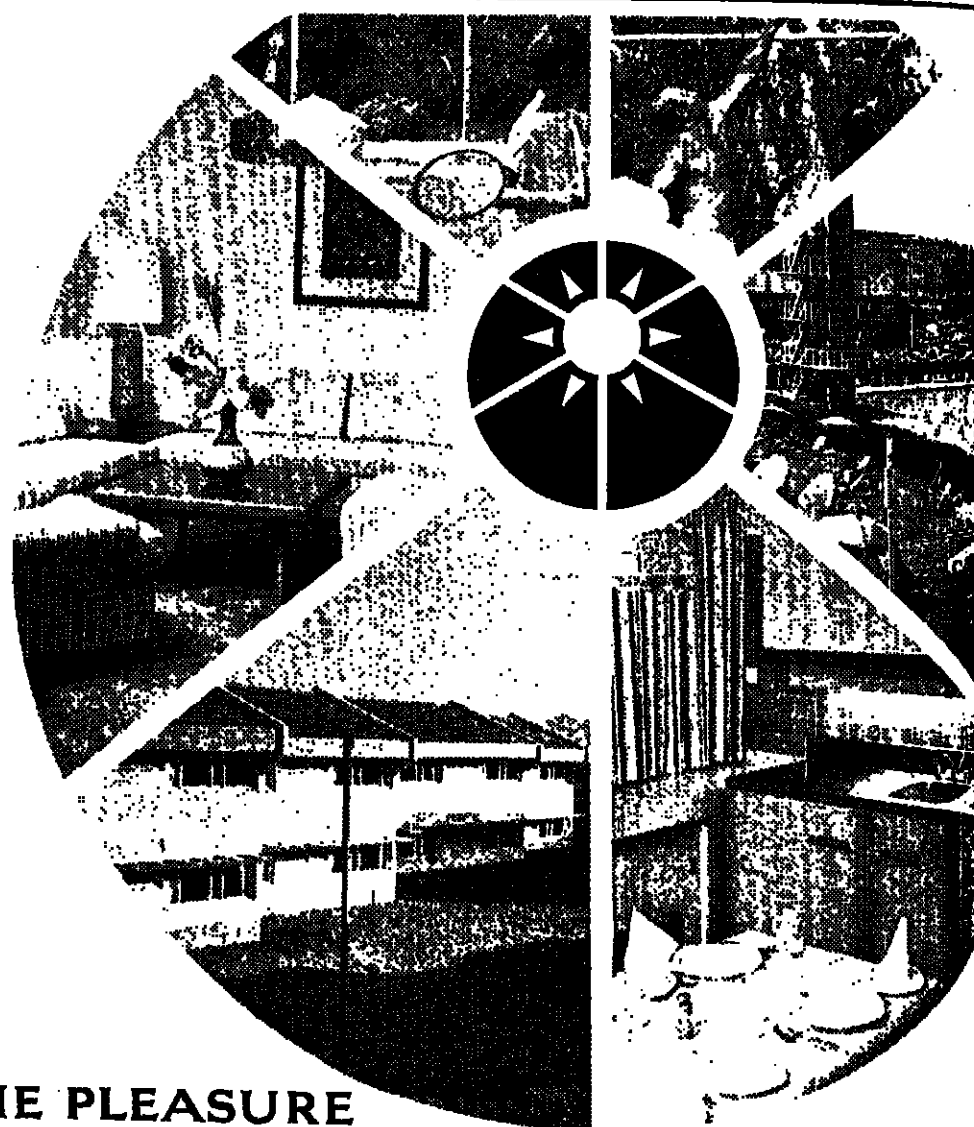
But the survivors turned to God and were redeemed.

Were they really so wrapped up in their studies that they ignored the beauties of spring? Were they not affected by the injunction which has become part of the *halakha*: "He who goes out in the month of Nissan and sees the first blossoming of the trees, shall recite the benediction to Him who so created the world that it lacks nothing, and has produced goodly trees wherewith to give delight to the children of man?" It is as moving an expression of the love of Nature in its way as the Song of Songs.

No, one has no need to defend the attitude of the rabbis to Nature. They had a profound purpose in this homiletical interpretation. They wanted to emphasize that in addition to being the festival of spring, Pessah is also the festival of freedom; that Passover is the springtime of our national calendar.

The long night of the national winter is over, and the sun of freedom shines. The birds wheeling freely in the heavens, are the symbols of that freedom which is ours; the flowers that spring forth from the earth symbolize the national revival. It is not only for the renewal of the life of Nature but for the renewal of the life of our people that we pour forth our hearts in thanksgiving. And how much more so in the State of Israel in the year in which it celebrates the semi-jubilee of its establishment.

L.I. RABINOWITZ



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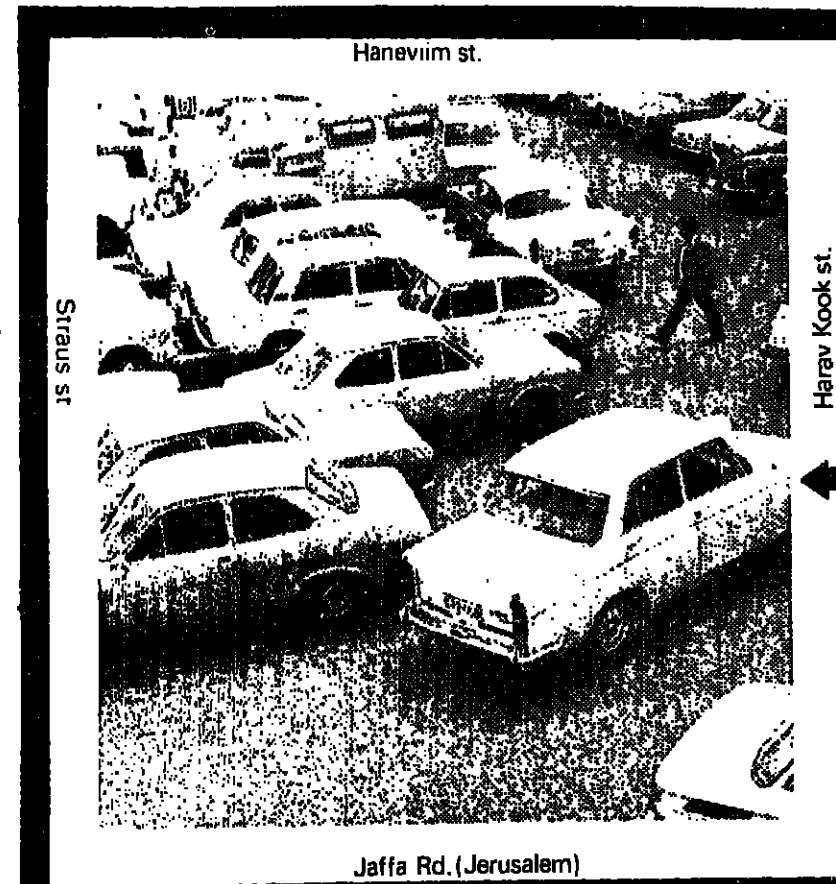
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